MISSIONARY

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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JANUARY 1984

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Cover Picture: Faces of Mizoram, India

We share in the work of the Church in:

Angola Nepal Bangladesh Sri Lai Brazil Tanza India Trinid Jamaica Zaire

Nepal Sri Lanka

Tanzania Trinidad

COMMENT

THERE can be no sitting back to relax when you are involved in mission. There is not time when you can say, 'That's it. The job's done.' Especially is that true as we stare out upon today's world. The problems did not go away in 1983 and they are not likely to abate in 1984. The world economy is such that the poorer nations are sinking further and further into the mire of bankruptcy and distressing tales are being told by many of our missionaries about the effects this is having upon the lives of ordinary people.

We can understand, even if we do not condone, the way some resort to crime and violence to solve their problems. Governments too are more and more seeking to justify the use of armed force to promote their national ends. Something which does nothing to increase our feelings of security.

It is enough

What can we do? Is it possible to do more than look on in a state of helplessness? Ezekiel sat under his juniper tree and said, 'It is enough.' He was feeling sorry for himself. He had participated in a great victory over the prophets of Baal, but now he felt alone with all the forces for evil arrayed against him. He had to learn that just because he had won one victory there was much still left to do. And yet he was not as alone as he thought. There were others who worshipped God and he was told to commission some of them for special tasks.

For us too the problems of the world can seem overwhelming. What can we do in the face of power block forces or economic gales? Not a lot, until you remember that we are not alone and that we belong to a church which is worldwide. Our Lord spoke of the yeast which works to lighten the heavy dough. Together with our brothers and sisters in Christ and through our worship and witness we can work to lighten the doughy mass of our world's mess.

Call to prayer

This year we celebrate the bicentenary of the Call to Prayer made by John Sutcliff and the young Northamptonshire Association, an event which is recognised as the beginnings of the Baptist Missionary Society. Not a large group of people, but sincere, devoted and completely committed to the work of Jesus Christ. From those small beginnings a new missionary movement began which has lasted 200 years and which has seen the Church change from being European in emphasis into a truly world community.

Let us make 1984 a year when that Call to Prayer is renewed. Let us link our praying with that of the churches overseas that together we may see the way in which God is calling us to work to meet the challenges of the mid-80's. It is not enough. The job is not yet done. It may seem beyond our powers, but together as God's people and working in the strength of His Holy Spirit we can help to turn upside down this topsy-turvy world.

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India is rich

Marian Carter has recently returned from three months at United Theological College, Bangalore.

INDIA is rich in its diversity of terrain, people, cultures, languages and religions. It is rich because it can produce the most unexpected surprises — travel by Video coach and watching the Wimbledon finals, live, on an Indian friend's colour TV!

The country is vast — 3,287,782 sq. kilometres. It is one of the ten industrial powers. By the mid 1990's it is projected that India will be self-sufficient in oil. It is a nuclear power, although this is limited to the production of electricity. The population is more than 700 million, approximately 12 times that of Britain; unlike Britain, India, most years, is self-sufficient in food. The problem is one of distribution — while Dives eats, Lazarus can, and does, beg at his gate.

Rice with everything

In the South, where I stayed, the basic diet is rice. 'Chips with everything' becomes 'rice with everything' even breakfast. There are more varieties of rice than of potatoes, and people are particular since the type eaten indicates your status. The brown rice tends to be the food of the poor, the more refined white, that of the rich. Among students the two occasions a week we had bread

instead of rice for breakfast there were complaints, 'Bread is only for the sick'. Rice was supplemented by curried vegetables, either beans, cabbage, or carrots and curried meat or egg and dahl - a thin stew of chillies, seasoning and vegetables. On special occasions we had a sweet course either of banana or payasam (a milk noodle dish). College meals of breakfast, lunch, dinner plus two coffee breaks were charged at 200 rupees a month (£14). A student group was responsible for ordering the food and making the books balance - without a subsidy! In the North, wheat replaces rice as staple food so I enjoyed chappatis and various breads.

Communications can be a problem. There are 14 major and 200 minor (and dialects) languages. English is the medium of Higher Education and Government. The latter is pressing for Hindi as the national language. Hindi is at present understood by about 50 per cent of the population mainly in the North.

Opposition comes from the South since Hindi bears little resemblance to the Southern Dravidian languages. Currently State Governments (India is divided into 26 states) are insisting on mother tongue in primary education. This policy is likely to prove divisive since private education is in English, which gives pupils an advantage in gaining access to Higher Education — but it costs money.

Travel is amazingly varied, ranging from jet flight to bullock carts. Roads are jam packed with pedestrians, the odd cow sitting in the middle, a herd of goats, hens, bicycles, scooters, autorickshaws (three-wheeler power taxis), bicycle rickshaws, carts, lorries and buses. In Calcutta the men have insisted on maintaining man-drawn rickshaws. If you manage three inches of toe on the step of the bus you are on, however precariously – no wonder Indian buses don't have doors. Travel is cheap - one and a half hour bus journey costs ten pence. Major cities are linked by an excellent train service, including steam! The gauge of the line determines the speed of the train. My journey from Calcutta to Varanasi (Benares) took 14 hours for 890 km. At each station platforms and corridors were invaded by sellers calling their wares, which range



Marian eating rice again, Indian style

from tea, coffee to newspapers and coconuts — there was no chance of sleeping whatever the hour.

Travel needs patience and time. Monsoon rains disrupt the system washing away roads and rail track. Despite pujas (worship) said around the bus, it still breaks down and you find yourself stranded seemingly miles from anywhere.

Poor land workers

India has a democracy which seems to work. Of the world population living under a democracy, 50% are Indians! Industrial disputes may lead to unions instigating strike action, but lack of pay and no social security forces the issue to a quick agreement. It is the land workers who are the poorest and 70% of India's population is rural. For example a worker is paid by the day, but a rubber tapper may only get three days work in a month (eight rupees a day: 56p) during the monsoon, because if rain gets into the cup collecting the sap from the rubber tree it is spoilt. There is no protection for illness and insufficient pay to save for days when work is not possible.

She visited Bombay, Vellore, Calcutta, Varanasi, Serampore and New Delhi.



One mode of transport

There are many landless workers and unscrupulous landlords. Moves are being made by the government to enable people to own the land they work. Small holders sell food in the city markets. Bangalore is industrial, but surrounded by rich agricultural land. It has a population of 61/2 million — the fastest growing city in Asia — but the city inevitably highlights the contrast between urban and rural, rich and poor. Mass communications display the affluence of the West and a proportion of Indians. Consumerism grows and in proportion the discontent of the havenots. Will the situation lead to revolution? I doubt it. The Indian peace loving temperament and belief in Karma (fate) is firm. It is *dharma* (religious duty) to accept one's conditions in the hope of attaining a better life in the next life.

India is a secular state though religion plays a central place in personal and civic life. 80% of the population (500 million) are Hindus - practice varies from what appears to be a crude superstition to a deep devotion and search for the infinite which renounces the material for spiritual enlightenment. 10% are Moslem (75 million); 3 million Sikh; 1/2 million Buddhist; 4% are Christian (18 million). In the past, Christianity except for the Mar Thoma Church, was often associated with the West and things foreign. Hymns were those of Wesley and Watts with words and rhythms alien to Eastern forms. (This was not so in Bengal.)

Converts to Christianity, broke caste and were rejected and persecuted by family and community.

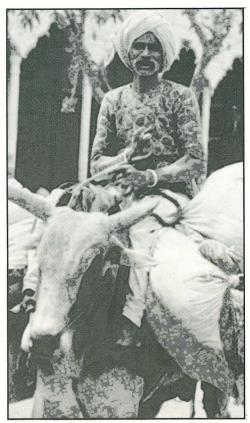
Social concern

Gradually Christianity is being expressed in Indian forms rich in colour and symbolism. When this happens the vigour of worship has much to teach our austere, cerebral, Western worship. Christianity's concern with the salvation of the whole person has challenged the Hindu doctrine of Karma, although in Hinduism there is an emergent social concern. The Christian faith understands salvation from sin in relation to the individual, society and structures of society, thus Christian groups act as a catalyst for social change and justice.

I visited one such project of the Church of South India. Work was with a group of tribals. They had been helped to clear the jungle and build houses of brick and cultivate paddy fields and coconut trees. (Previously they had led a hand to mouth existence in the jungle.) Coconuts were the basis of coir (rope) production which, sold in the nearby village, made the Community self-sufficient. The Community Compound was half a mile from the village since the villagers, Brahmins (priestly caste) would have nothing to do with untouchables (low caste). A nursery school had been set up for any who wanted to come. The visible

Christian care attracted Brahmin children who came and sat side by side with the tribals. In the afternoon, classes for the teenage girls of the village taught tailoring skills; bank loans for sewing machines were being arranged by the pastor, so that when proficient the girls could set up in business. A point came when the only available water in the area was that of the Community's 50 feet deep well. The village Brahmins came to ask the tribals for water — a position previously unthinkable.

The pastor in charge was not permitted to preach or teach Christianity – a local vociferous Hindu set threatened him. Yet the warmth of relationships between pastor and community was evident. The pastor was equally accepted in the village, he was trusted and his counsel sought. He was building bridges across the social caste divisions of Brahmins and Harijans. The gospel spoke through actions - lives were being changed as people were freed from fear and poverty for a fuller life. However, the pastor, a bachelor, was opposed by his own Christian family. They felt he was renouncing his ordination vows working with Harijans, he should be working in a church preaching and teaching. They particularly dislike the fact that he lived with his people. But didn't Jesus talk of coming to sinners, seeking and saving the lost, coming that people might have life?



A Dhobi from New Delhi

Lasting impressions

What are my lasting impressions of India? I think the warmth of hospitality and friendship. I felt at home among God's family. For example Roman Catholic friends, who offered me hot showers when college ran out of water — a

frequent occurrence. A complete stranger, who gave me money when he heard that I was penniless due to a theft. The quality of family life is challenging. I shall remember the beauty of the countryside, its rich variety and intensive cultivation, the challenge of a society where there can be such wealth yet such abject poverty. But why the latter? There is illiteracy; corruption in high places; there are the rich who want to hang on to their wealth. There are traditions which are not condusive to equality. There is an unpredictable climate which can bring drought or flood, equally disastrous. Many of these challenges are not unique and can be paralleled in Britain — but in India the dice is frequently loaded against progress. The affluent West calls the tune, dictating the rates of International Exchange and the World Commodity Market.

What is my response as I return to the affluent West? My experience of India has challenged me to work against injustice and poverty in Britain; to educate so that we have a more rounded understanding of Asia; to work against materialism and for qualities of richness in fellowship and community; practically to support the self-help projects of Christian Aid. I have been challenged — may God give me the grace to be faithful in my response.



Scene from Calcutta

Marian
is training
for the ministry at
Northern Baptist
College.

'BUT WHEN THE LORD COMMENDS HIM

by Leonard Hazelton

India is changing and the church has a large part to play within it

THIS is probably the way most people of India look at the Christian Church today. Much has been written about India and the outlook of the Church there, but India is such a vast country and so many varieties of people make up the Church Membership that they can afford to look at what others write feeling it really makes little difference in the end.

Calcutta today has been pushed somewhat into the sideline of Indian life. Other areas have developed and grown stronger much faster than East India has. This is partly because in the early days Calcutta was the centre of Indian Commerce. The British business men who went to India for trade and commerce, found what they were looking for in Jute and Sugar and East India became an important industrial centre. In order to further their aims they put money and effort into developing this area, and the rest was left to prove its own worth as occasion arose. Building the Railways was perhaps the biggest material benefit India obtained from the British Raj, and in the beginning this was

designed to connect Bombay to Calcutta by rail so that produce could be sent overseas from Bengal more speedily and safely than could be done by the sea route.

A living reality

But the fact remains that today the

Church has been established and is a living reality in the land. Suppose we put this in the form of a question. 'What would you consider is the difference between "The Church of England and the Church in England"?' The people of India today recognize a 'Church in India', but made up of many divisions known as denominations or sects. It is a pity that these divisions had to be used at the beginning of the witness in India, but as we can remember the background of the Church in England we can understand how this had to be. Actually our methods were very wasteful of time, effort and resources, but the Holy Spirit used all this to His Glory over a vast area of land space and time so that today the Church exists and will continue to exist in spite of opposition and oppression.

Most people will agree that opposition will become more prominent in time, but it will be the kind of opposition that the early Church faced, and the Holy Spirit will be there to strengthen and guide as then. There is every evidence that another 'Saul of Tarsus' could arise



Baptism at Marripada



- THAT IS DIFFERENT'

in India to lead the Indian Church into new adventures for the Lord.

The Church in India is based upon 'The Church of South India' (The CSI) which came into being first, and 'The Church of North India' (The CNI), but there are many other Independent Church structures and individual Churches which combine to make up the 'Church in India' and some of these are very active and progressive in outlook.

Most Churches worship in their own local languages and manage to appeal in their methods and structure. However in some centres and cities so many people of different language areas and districts assemble that the only common medium is the English language. These congregations resemble those we know in Britain. Indeed one Baptist Chapel in Calcutta uses the Baptist Church Hymnal and tunes.

Reaching out

They also know the need to reach out with the Gospel to other areas and today there are several 'Missionary Societies' of purely Indian origin, very simple and humble in outlook, and very practical in their approach, and application in the areas chosen. By now there must be very few areas in India where the Message of Salvation in Christ Jesus has never been proclaimed. Some areas are covered, to some extent, by the use of record players and recordings in their own local dialect and carried around and played by individual laymen. Quite a considerable interest is built up by this introduction and then the Church leaders can take it up from this beginning.

The Church in India is now well aware of this obligation and they recognize that it is a very definite demand put upon them because the Government of India has forbidden foreigners to enter India to do this work, it is now up to the Church in India to do it.

The Church of India will stand

Because the Government of India has stopped new foreign missionaries from coming into India Church activities must be done by Indian Nationals. The rule that no foreigners may do any work in India anywhere is applied very strictly. With so many millions unemployed this is understandable. Every Indian knows that no foreigner may do any work that takes a salary, or is in any way capable of giving an Indian a living, even indirectly, unless it can be proved that a National is not capable for some reason. Therefore the Church in India is left to do the work itself. It can no longer depend upon others.

The enormous number of languages and dialects used all over the Indian subcontinent underlines the extent of the task, but one needs to travel in the land to understand this fully. We can only pray that the Lord of the Church will give each Member a sense of responsibility and urgency to enable the Church to grow adequately, in power of the Spirit as well as numerically.

Different outlooks

The great size of India makes for other problems. Even Indians themselves have

yet to understand how wide are their various regional differences. To many Indians a Bengali belongs to quite a different race from a South Indian, a Gujarati or a Punjabi. Indeed Bangladesh has come into existence because the Bengali Muslims felt the need of being separate from the Hindu Bengali. One soon learns to know that there are differences in outlook to be remembered when in any one area as compared to another, although they both speak a Bengali dialect.

One of the problems today is that with the movement of people from one area to another even a Gujarati person is a 'Foreigner' to a Tamil. When the Assamese people found that their local Government was being dominated by Bengali families from Bangladesh they declared war against the 'Foreigners'. The Government of India is trying very hard to help Indians recognize that these regional differences should not split the people into factions and small units. The use of radio and television is helping and has made big strides in the last two decades. The latest project is to station a satellite over Central India so that events and speeches made in one area or place can be broadcast and televised direct to all areas of India and adjacent countries, this will help Indians to be aware of the situation in spite of the cultural and language differences.

The Church in India is also caught up in this effort and the local Churches often have to make a special effort to meet the needs of a new visitor, but there is a growing awareness of this situation and in time India will be a very different country and the Church in India will have a large place within it.

Eight of us, Mr Jasper Daniel and children, Mr K T John and children, Dr A M Cherian and I set off from College at 7 am in a Christian Medical College and Hospital van with driver Mr V Loganathan. It was the first trip to Nadanur for a couple of months as rains had damaged the road, and repairs had only recently been completed. The weather was fine, not too hot, and we reached Amirthi after 40 minutes. The van then faced the first hurdle in the shape of a horrendously steep, sandy descent down a river bank and up the other equally sandy side. Our driver was excellent, though, and accelerated through the water and up the other side just at the right moment.

pressed on to reach our destination by 9 am. Jayaraj and Saramma had left, and we were warmly welcomed by the new evangelist Mr Raju, the health worker Mr Victor and the local teacher, who generally helps and supports the work of the other two.

Morning Service

We were in time for the morning service and were taken over to the Chapel, which I found rather delightful in its whitewashed simplicity. There was just a simple wooden Cross inside along with twenty or so children, and a few adults. The Tamil speakers amongst us thought

SOUND, down-to-earth

Dr Christopher
Green, who is
working in the
Isotope laboratory
at Vellore,
South India,
sees something of
the need in
the villages

The rather average road surfaces we had encountered up till then now gave out completely, and the road thereafter was surfaced with a soil-sand-gravel admixture of varying consistency. There was, however, much evidence of road repairs, with new cuttings through hillsides, and banking edged with stone ballast through areas liable to flooding (no doubt a rare occurrence in Tamil Nadu!). I personally found it thrilling to ascend the steep hairpin bends up hills which were completely afforested in a mantle of green, and then to look down at the tiny fields in the valley below us, which looked so far away.

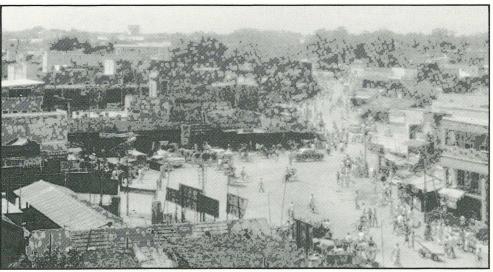
We stopped for a quick breakfast at a spot where we appeared to hang on to the hillside (a marvellous view), and then

that the service was inspiring, and though I couldn't follow it, I enjoyed being there, and felt the presence of God. The children with us also contributed a chorus which was rather nice.

After the service, Dr Cherian was invited to hold a clinic in the Dispensary, and he did so, assisted by Victor the health worker. I enjoyed watching this too, which seemed to me to be very sound, down-to-earth medicine, with the simple use of Observation, and the Stethoscope.

Setting Examples

Some of the problems were doubtlessly due to malnutrition: the sandy brown hair colouration may not have been the



View of Vellore

tell-tale orange of kwashiorkor, but must surely have been the hallmark of some dietary deficiency. Dr Cherian and Mr Jasper Daniel asked about vegetables, and it seems that the villages just do not care to grow them, preferring to live on ragi, a kind of millet. There was no reason in principle, though, why vegetables could not be grown, and the evangelist's compound was setting a good example by growing papaya (vitamin A), coconut and other plants.

We then drove over to the next hamlet in the group as our leader Jasper wanted to show us a typical village. I was impressed by the village. The houses had good mud walls and thick thatch roofs,

medicine

and were surrounded by thorn fences. Even the small round silos were well built and thatched.

For the Records

The evangelist did a good job speaking to all the villagers, and then proceeded to spring another clinic on Dr Cherian, this time without instruments, drugs or even a stethoscope! He did a very good job, though, and after examination, mainly recorded people's names and instructed the health worker, which was about all he could do under the circumstances.

After lunch at the evangelist's compound, Dr Cherian and Mr Jasper Daniel examined the books, and made pertinent comments about the need to avoid unnecessary expensive injections, and to go for simple drugs where appropriate - in other words, low cost effective care. For the chapel, too, they thought that a simple approach with Bible stories was better than trying to follow a CSI Order of Service, and I'm sure that this was right. I thought that both sets of advice were very sound indeed, and would help our evangelist and health worker, who were both sincere and dedicated young men.

Then back down the hillside, and after a short stop at Amirthi, reached College by 4 pm. I enjoyed my visit very much indeed.

NEW HYMNALS IN CHINA

THE CHURCH in China has a new hymnbook. Published in May of last year it is the first hymnbook since 1949 to be produced for general distribution. 'This volume,' reads the foreword, 'will make us better able, in our worship and gatherings, to "teach and admonish one another in all wisdom and sing psalms and hymns and spiritual songs with thankfulness in our hearts to God".'

'Many Christians have hoped that a hymnal suitable for the whole country might be published as soon as possible and that every effort be made to have more hymns composed by Chinese Christians ourselves.'

'In March 1981,' the writer continues, 'an announcement appeared in *Tian Feng* soliciting lyrics and music. The response was enthusiastic, with contributions coming from nearly every province, municipality and autonomous region in the country.'

Not only did the work group study old hymn books, they tried to understand the way hymns are used in local Christian communities. The new book contains 400 hymns. Almost 300 are hymns which are widely known to Christians the world over, the rest have been composed by Christians or are adaptations of Chinese tunes.

'Denominationalism,' says the writer, 'has virtually disappeared in the Chinese Church. This book strives to be comprehensive on the basis of the fundamental oneness of our faith. We have chosen hymns from various church backgrounds. The more widely-known embody the common spiritual experiences and insights of Christians in every age and place. The Christian message has been received by different groups of Christians in different ways; as long as they are not exclusivist, they are all part of the common treasure on the premise of mutual respect.'

'The book includes hymns from the early church, the middle ages and the Reformation. There are two ancient Chinese hymns: "Praises to the Trinity and Salvation" is a hymn of Nestorian Christianity (8th century) which entered China in the Tang Dynasty. The words are based on a text discovered in the Dunhuang Grottoes. The words of the second hymn, "The Admiration of Christ", were written by a Ming Dynasty Christian set to an adaptation of a traditional Chinese melody.'

Apart from hymns from Western churches, there are also many from Japan, India, Burma and elsewhere in Asia. The principle of mutual respect is also made clear in the arrangement of the hymns 'Baptism by sprinkling and immersion are listed alongside each other, as are Holy Communion and Breaking the Bread.'

'We solemnly offer this hymnal,' goes the dedication, 'to God our Father as a first fruit and as a service to all churches and Christians in our country. We pray that, with the inspiration of the Holy Spirit, this book can make worship in our churches ever more reverent, the spiritual life of Christians ever richer, our unity ever more steadfast, until we joyously sing together the new heavenly song before the throne.'

No Hospice there

Life and death in Zaire is so different from our experience in Britain — but one thing is common.

By Joyce Rigden Green

RECENTLY I visited a friend in a local Sue Ryder Hospice. Mary had been a widow for many years and had no close relatives, yet she had lived a full life, travelling widely, visiting Russia only last year. Early this year she was admitted to the General Hospital and from there entered the Hospice. This was a beautiful old family house standing in a lovely garden, which had been imaginatively adapted to give the greatest comfort to the patients yet maintaining a simplicity which kept it easy to run. Here my friend received all she needed in medical and nursing care and spiritual comfort and a Gideon Bible was already placed in her bedside locker. It was a place whose tranquillity made death seem like a friend wating to open the door to a larger freedom where physical hurts and limitations are banished; a place where burdened spirits might find the 'peace which passes all understanding'. It was wonderful that she could be there.

At home I reflected on my visit and gave thanks for the vision which brought such a place into being, and the unstinted service and caring of so many people which keep it going. And then my thoughts turned to a little house in Zaire where another, much younger friend was confined to bed. Mama Mibanga was in her mid-thirties, with several young children. She had cancer and was steadily getting weaker.

Nothing to do

Since her own home was very small and it was difficult to nurse her with so many children around, she was at the home of her blind and elderly mother. The house was of mudbrick with a palm thatch; there were two rooms, and each opened directly onto the yard of beaten earth, dry just then, but slippery and muddy when wet. It was kept free of grass and plants to give no harbour to snakes and mosquito larvae. Her room was only big enough to take two string beds with a small space between, and for a box or small seat at the foot of each. There were no windows, so the only light came through the doorway which would be closed at night. Ventilation was no problem because of the gaps between wall and roof. Water for washing, cooking and drinking had to be carried from the river about a kilometre away, and washing of clothing and bedding would have to be done in the river. She had nothing to look at, nothing to do, nothing to read. The one Bible the family possessed was left with her husband.

One day she had been carried outside and was lying in a deck chair in the blazing sun, but despite the great heat she was shivering because of her condition. We took her a cardigan and a blanket of knitted squares from the 'Wants Box', and gave her a Lingala Bible as well. She was pleased with her Bible. When we went again she was still so cold that an open fire was burning beside her bed. She was receiving pain-killers, but there was little else that could be done. It was not feasible to get her into hospital. Here she was at least able to see her family.

Now both my friends have died. I went to Mary's funeral. It was over in half-anhour. A few friends were at the cemetery and after the service we met the relatives briefly and then went our separate ways.

I could not, of course, attend Mama Mibanga's funeral but I could visualise a bit what it might have been like.

A tremendous witness

In Zaire the burial has to take place within 24 hours because of the great heat. Customs vary in different areas but it is usual to have a procession round the village accompanied by drumming and wailing and other outward signs of grief. It is the way in which Christians conduct themselves in this procession that can be a tremendous witness to their faith. The hymns and songs which they sing and the way they sing them.

After the interment the family observes a fast for a week (or at least, eat very sparingly) and each evening they are supported by their friends, neighbours and members of the community who come and sit with them around a fire and they will talk with them and sing, sometimes even dancing traditional dances. On the seventh night the family will keep a whole night vigil until the early hours of the morning, when the village pastor or chief will smear them with red or white clay or mud and they will all go down to the river for a ceremonial washing which shows the mourning is over and a new stage of life has begun. This done, a feast is prepared to which the whole community comes bringing food and firewood. In this way the family's grief is expressed, shared by the whole community and worked out. It is probably much more therapeutic than the lonely private mourning which is the custom here in the west.

One thing in common

In life there could scarcely have been greater differences between my two friends, but they had one precious thing in common, faith in Jesus Christ as Saviour and Lord. Mary's funeral held a note of joy and triumph and I am certain that the same note of triumph would have been heard in Zaire at Mama Mibanga's funeral. It would have been a testimony to the family's faith in the Love of God in Jesus Christ which is unquenchable even by death.

It will be hard for Mama Mibanga's family to see why God answered 'NO' to their prayers for her recovery, but the pastor and missionaries are there to stand by them and pray with them.

Let us thank God for the missionaries who took the Good News of Jesus to Zaire, the good news which takes away the fear of death and gives the promise of a fuller life to come; for the message proclaimed by the skill of doctors and nurses which brings not only the hope of healing and life here and now but also shows how sickness and disease can be prevented.

Some day perhaps, Zaire may have a health service, adequate village centres for preventive medicine, perhaps even hospices for the terminally ill, all served by national doctors and nurses. That day will remain a pipe-dream forever unless more people catch a vision of what could be and are willing to go and teach and train the medical teams of the future, people who hear the call of God, 'Whom shall I send and who will go for us?' Could your answer be, 'Here am I, send me'?

I am so glad of St Paul's words in Colossians 3 'For you have died and your life is hid with Christ in God . . . here there cannot be Greek and Jew circumcised and uncircumcised, barbarian, scythian, slave, freeman, but Christ is all and in all'; so thankful, too that what he speaks of a being true in life must surely be true in death. I can be sure that my friends and loved ones are secure in Him.

WHAT'S MY LINE?

A missionary plays many rôles, but the most common is that of Accountant

By Chris Spencer

JUST recently I spent several hours counting thousands of dirty banknotes, each of them worth about two new pence. Most days there are people at the door requiring money for one thing or another, or wanting to pay a bill. I look after five different lots of money, and have to produce three financial reports and two budgets each year. So, what is my line? Well, actually, it is Theological Education; but if you thought it was Accountancy, then I'm not surprised.

Many missionaries, at some stage of their service overseas, will be asked to take on some financial responsibility, either in the church or in the organization in which they work. This is not because of any rule that financial control must remain in missionary hands; rather, it is the church which, having full financial control, asks missionaries to act as treasurers and accountants. Nor, I think, is it basically a question of honesty. It would certainly be possible to tell of people who had misused church funds, but such tales would not be limited to Africa, or to the Third World.

Fear of money

African society does not make use of numbers and arithmetic in the same way as we do in Britain. Children do not grow up in the habit of performing all sorts of calculation, and few people seem happy to be dealing with figures and accounts. This produces a certain fear of money, and the belief that anything financial is terribly difficult. This in turn, causes people to get flustered when dealing with accounts, which therefore do tend to end up in some confusion.

African society also has a very different attitude to money, or indeed to any form of wealth. Wealth does not truly belong to the individual, but to the family, or clan. The person whose family has spent a lot to bring him up, and to educate him, must do his share in helping other members of the family. Even if an individual is very aware that the money he holds as treasurer is not his own, it can often be very difficult to explain to others why, when there is money at hand, he cannot use it to help a member of the family who is in need. The person who holds church, or organization, money, can find himself under very strong family pressure to 'misuse' it (or, as they would say, to use it as a good family member should).

The combination of these factors can make it difficult to find a local church member who is honest, numerate, and willing to accept financial responsibility. Hopefully, as the society changes, and as more people receive a better education, the church will find that there will be more people available to do the financial work. However, in the meantime, it may well still be the missionary who is called on to be treasurer and accountant.

'Folk have been given respect, responsibility and a new life.'

JUST recently we bought some beautifully carved figures in ebony, also a wooden tray in a rich brown hue and some woven mats with painted figures along with pictures made from various parts of the banana tree. Nothing unusual you'd say the sort of thing that can be bought in any Oxfam or Tearcraft shop in Britain. The difference lay in the place and by whom they were made. These articles were made by handicapped folk in Kinshasa the capital of Zaire. The Catholic Mission in Kinshasa runs a centre for handicapped people, which provides them with employment and an outlet for their skills. The centre is called TELEMA which means to stand. Obviously many of these people are unable to stand physically but having a livelihood gives them 'standing' in the community.

The disabilities found in Zaire are similar to those at home, blindness, deafness, lameness or other physical deformities.

These handicaps were caused by polio (not sufficient vaccination programmes in Zaire yet), congenital deformities at birth, trauma to the eye, local treatment for some disease, also accidents such as paralysis caused by falling from a palm tree whilst cutting down palm nuts to make cooking oil, or by trees that fall having been weakened by fire during the annual 'slash and burn' of the forest before planting.

A precarious life

Here at home everything is done to help disabled people to live as normal a life as possible. In the villages of Zaire these folk are left to cope as best they can. If childhood is survived, the livelihood as an adult is precarious, there is no place in the community for someone who

A New Life On Wheels

by Sylvia Hopkins

cannot work or take his part in the communal tasks. Often ridicule and insults have to be borne along with the deformity.

Folk get along with a squatting walk; on hands and knees; swinging between two sticks, limping, being led on the end of a stick or left sitting in a chair beside the house.

TELEMA means that some fortunate people have employment, some have further training so they can work in offices, others have the opportunity to buy a wheelchair. The organization imports wheelchairs from Europe, a few at a time and obviously demand always exceeds the supply. There is a list of people waiting, a long wait perhaps two or more years. These chairs are not

modern ones, neither are they the sort that are pushed with the invalid's hands, these have a chain going from the front wheel to the handle that is rooted by the disabled person thereby enabling them to be independent of other people's good nature to push them and also to determine as and when they want to go anywhere. It also has a wide platform on which will be found on occasions a jerrycan of water, or the school books, or the produce from the garden or fish to be sold at the market.

Hope

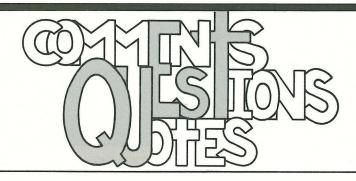
These chairs bring hope through mobility, independence, job security (and all that means for a family where there is no child allowance or supplementary benefits) and self-respect, being able to cope without others.

In our immediate area we have three young people with these chairs that were ordered through the Catholics. Two of these are young mothers who can now go to the garden and grow food for their families, or fold up their chair and go on a lorry to the nearest town, carry the baby in the back of the chair, go to the river with the pots and clothes to wash.

The other is a young man of 24 who has completed five years Secondary school coming each day to class in his chair, but crawling on hands and knees if there was a puncture or a spare part needed. He is now the hospital cashier sitting each day in the office handling the daily takings, and typing bills for the companies nearby. At weekends he can help his wife in their garden or go fishing. He is a respected and active member in the community.

Because of their chairs these folk have been given respect, responsibility and a new life. We hope and pray that through the caring organization the love of Christ is seen and they find new life in Christ.

Sylvia Hopkins, working at Pimu in Zaire explains how the disabled are being helped.



By DEKA

A group were discussing the issues raised by a Discussion Starter on Evangelism. Comment was made that the church will grow, and evangelism will take on a new meaning when the church really faces hardship and persecution. Yes, history bears this out, but what would we do if faced with that situation?

It's happening today - listen:

Our pastor has been in police custody for two weeks but has not yet been charged.

The Bible Institute has had to curtail its activities again.

Friends are facing serious persecution which could result in long prison sentences.

And the comment on it by one of our missionaries:

I am constantly challenged by the Christians willingness to suffer for the Lord in this way and often wonder how I'd feel if it was me.

Yes, me too, I am conscious of my need for God's strength and guidance to respond to these demands. There is not much time or space for us to be complacent, is there?

QQQQQ

A NEW YEAR, what is it going to hold? What are our goals? What are our priorities? No doubt we shall find the time, and opportunities, for doing what we really want to do. But should we begin by asking, 'What does God want us to do this year?'

'What would happen to churches in Asia if all British Baptists prayed for them for five minutes a day?'

There it was placed, starkly before us, a challenge to a recent meeting of the General Committee by Neil McVicar, the BMS Overseas Representative for Asia.

Can change come to the older, longer established churches of Asia — beset with problems, large institutions, big properties, so much poverty, the relentless pressure of being a small minority in a non-Christian society, new life, spiritual awakening — yes, it can come, by informed, fervent, continuous prayer.

That is where you and I come in. What are we going to do about it? Can we find that five minutes a day to pray for the churches in Asia? We shall if we think it is important and really want to. I believe God wants us to.

QQQQQ

Are places sacred because God dwells in them in a special way? Stonehenge was sacred thousands of years ago, Salisbury Cathedral — is it where God is? Then look at all the dwelling houses, and streets around the cathedral, is not it much more likely that God is out there?

In a recent TV programme, Gerald Priestland questioned, do we as Christians prefer to keep God within our buildings? — this is less challenging and upsetting for us perhaps? — and the people outside the churches, well they prefer God to remain inside then their lives are not interrupted.

Perhaps there are blinders that we have to allow God to remove, and the sights that then come into view may be painful, perhaps earth-shattering, life-changing, God grant us the courage to be where He is.

BMS STAMP BUREAU APPEAL FOR STAMP COLLECTIONS

The BMS Stamp Bureau has urgent need for general or specialised stamp collections for all countries, but especially GB and Commonwealth.

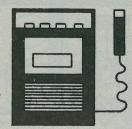
If you have a collection you no longer use or an accumulation of spare stamps, please forward to:

BMS STAMP BUREAU RETAIL SALES 3 BARNFIELD CRESCENT WELLINGTON, TELFORD SALOP TF1 2ES TELEPHONE: TELFORD 47783

Why not will your collection to the BMS?

Collectors wanting details of stamps for sale should also contact the above address. SAE please.

MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD

Expanding Christian communication



CHANGING Babel to Pentecost is the aim of the new Association for Christian Communication, which is taking up the work of Feed the Minds.

'Babel is building bigger and better satellites to achieve power and profit and to communicate with the masses,' Baptist Minister the Rev Alec Gilmore told an interdenominational congregation in St James's, Piccadilly when the Association was launched on November 21.

Pentecost is sharing in the common life of Christ to the point of identifying with the under-privileged in all societies so that they can communicate

with those of us who appear to have it all.

"Feed the Minds" has now been doing this for 20 years and must continue, but we now have to apply ourselves also to similar issues here at home."

Not only is the new Association taking up the work of Feed the Minds, it intends to expand it and to make possible a greater involvement in Christian communication at home and overseas.

The service was led by the former Archbishop of Canterbury Donald Coggan and the Rector of St James's the Rev Donald Reeves.

A long and expensive process

FOLLOWING the fire which destroyed the Christian Literature bookshop in Sri Lanka a small branch bookshop at Wellawatte, a suburb of Colombo, has been re-opened as the office and sales point. Nothing at all remained of stocks or records, or even cash memos and letterheads. Everything has had to start from the beginning.

The General Secretary of the Christian Literature Society is a Tamil. He was going to resign at the end of the year, but he has now decided to stay on.

The fire, which accompanied the rioting in Colombo, was a tragedy for the work of the CLS which has made great progress in the last five years. The Bookshop carried quite a stock of imported English Books, but one of the most serious losses is that all the stocks of the new Sinhala Hymnal, which is used by all the churches, were completely destroyed. Reprinting will be a long and expensive procedure.

Church growth in China

THERE has been a continuous increase in the number of Protestants in the city of Xian (Shensi) according to the records of a meeting conducted by the Religious leaders there. In 1982 there were at least 3,324 Protestant Christians. Of these, 1,857 were

newly added since 1977. Of the 1,857 new converts, 1,814 had become Christians through the house church preachers. One house church preacher baptized 179 new converts and another baptized 120. A third preacher added 800 new converts to the church in his commune.

A magnificent response

ONCE again British Baptist Churches have responded magnificently to the need to support world mission. Giving last year to the BMS was £130,000 more than previously, an 8.4 percent rise. This is much more than the Society feared, when, with only one month to go before the end of the BMS financial year, half-a-million

pounds was still needed to reach the appeal figure.

Many churches and individuals have given sacrificially to help the Society fulfil its commitments to the work of the Gospel overseas. However, giving still fell short of the target by £90,000. In order to make that up and also to reach the current appeal figure giving in

the present year needs to be 14 percent higher.

The Society is therefore making an urgent appeal to the churches to start now in giving that increase. Many calls are being made to the BMS to expand the work, but what it can do depends totally on the support of Baptist churches in this country.

New Leprosy Hospital

WORK has begun on the new Leprosy Hospital at Chandraghona. 'We are so excited as we see the hopes and dreams of the last few years begin to take shape in brick and concrete,' report Dr Bob and Mary Hart.

David Wheeler is overseeing the project and he tells us that the first foundation pad was laid in November. 'From now on it will be work all the way.'

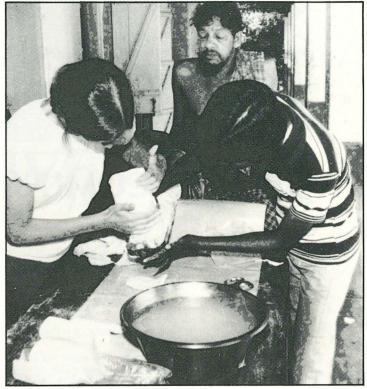
'All preliminary work has been completed,' he says. 'The water supply pipelines have been laid to the site in order to provide water for mixing concrete. People have been breaking up

bricks for the last month or so and the site office is now set-up.'

'I am trying to decide whether it is worth buying a large concrete mixer for £2,000 or whether we can control it well enough by using gangs of men to mix by hand.'

The new building will replace the old two male and one female ward hospital. It will provide in-patient care and treatment for those who need it, and will have its own theatre.

'We hope the hospital will be open and functioning in two years' time,' says David Wheeler.



Typical work done at old hospital

Challenge

'THANK you for the "World Challenge Week End",' wrote a university student, 'I really enjoyed it and found it very useful. The sessions were tremendous and I found those which dealt with the Practicalities of being a missionary most useful.'

'The part which I must play in world mission is something which I have been considering very seriously for some time now. It was encouraging to see a new angle on this by speaking with those who work for our Lord full time.

The special weekend was held in November at Pitlochry for the young people in the Scottish Baptist Churches. 'It was another successful venture in BMS promotion and missionary education amongst a group of potential missionaries of the future,' says the Rev Ron Armstrong, BMS Scottish Representative, who organized the weekend.

The overall theme was 'Burdened for Mission' and the speakers were the Rev Tony Mason, Director of the Atholl Centre, the Rev Chris Brown, minister at Pitlochry (a son of missionaries), Miss Betty Gill, who is one of our Scottish BMS missionaries serving in Kimpese, Zaire, and the Rev Ron Armstrong, who spoke on 'The debt we owe'.

THE Social consequences of Brazil's acute economic recession made themselves felt towards the end of last year, when the country's two largest cities, Rio de Janeiro and São Paulo erupted in a new wave of pillaging as hundreds of hungry and unemployed Brazilians ransacked stores and supermarkets. The food riots have alarmed both government officials and church leaders.

In São Paulo, the country's main industrial city, massive pillaging resurfaced on 19 September. Within two weeks 70 stores were vandalized. This is the second time within a year that such things have happened. In April, after similar lootings, the Governor arranged for the distribution of food at subsidized prices and he promised to create new jobs. This helped to deflate social tensions for a while.

Baptists in Brazil are showing an increasing concern for the needs of the poor and socially deprived. Not only are they sending practical help in the form of food and clothing to the victims of flood and drought, but they have begun a system of twinning the more prosperous churches with churches situated in poorer communities.

In São Paulo a Roman Catholic open-air mass was held on 25 September when over 50,000 people attended to pray for 'Work and Just Salaries'.

Needs in Brazil

BRAZIL is a country of children and teenagers. Over half its 120 million people are under 19 years of age. Yet the nation's youth are sorely equipped to deal with survival in today's world.

Most young people are poorly educated and many are illiterate. Some six million school age children are not attending school. According to a national study conducted between 1968 and 1975, over half the children who began primary school had dropped out by their second year, and only 17 out of every 100 reached the eighth grade.

A 1976 report classified 25 million of Brazil's 58 million children as 'marginated'. (Marginalization is defined as 'the progressive separation of the child from the normal process of human development and growth, terminating in a condition of truancy or abandonment, exploitation or antisocial behaviour.') Of these 25 million, 13.5 million were considered 'deprived' and 1.9 million were 'abandoned' but only .05 percent had actually been found guilty of a crime — usually petty theft.



BMS

is to appoint an

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as from June 1984

The successful applicant will have responsibility for the production of a wide range of audio-visual materials to support the Society's ongoing education in mission.

Full details obtainable from:-

The General Secretary, Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

TALKBACK



WHAT OUR READERS ARE THINKING

WHAT IS COMING NEXT?

From Mr A John Coles

AS President of the Shetland Baptist Association I feel that I must protest most strongly to yet another article in the *Missionary Herald* by Rosemary Williams.

Earlier this year we had a picture of the 'Koran' and now in this month's edition (November) a photograph of a Moslem Mosque. I dread to think what is coming next.

I do not adopt a simplistic view with regards to living in a multi-cultural society, but to go down the road as implied by Mrs Williams is both dangerous and quite unnecessary.

For the last six years I have worked as a missionary for the British Sailors Society. This work has brought me into contact with seamen from all over the world. When in London I attended two Commonwealth Day services at Westminster Abbey with a number of sea cadets. It was to my shame and horror seeing all the prayers directed

to the Supreme Being by nearly all of our church leaders, with Christ's name never being mentioned just so that the leaders of other faiths would not take offence.

I am not in favour of reducing everything to its lowest common denominator just so that we may live out this temporal existence in harmony with those around us when we have an eternity to face elsewhere, as do those we seek to appease as well of course.

Of course there are many devout Muslims, also Buddhists, Moonies, Jehovah Witnesses and so on. But to even start to suggest that we begin to accept our folk's conversion to these false cults is monstrous.

I am more ashamed that either of the two articles were published in a Baptist magazine. A secular publication yes I could understand but not one that claims to uphold the glorious Gospel of our Lord Jesus Christ, who said, 'I am the way, the truth and the life, no one comes to the Father except by me.'

If these articles are indicative of what our missionaries are doing in Birmingham, England, I dread to think how salvation's plan is being compromised overseas.

A JOHN COLES

Lerwick, Shetland.

A SIMILAR query about the policy of the Society was answered by Reg Harvey in May's Herald. A re-read of that ought to put Mr Coles' mind at rest. Surely there is a difference between getting alongside, befriending and seeking to understand people of other faiths and actually accepting their beliefs. The value of Rosemary William's latest article is that in analysing our reaction over a conversion of a British girl to the Muslim faith, we can begin to appreciate the difficulties converts to Christ, in different parts of the world, have to face. But you may think otherwise. Please write and say.

From John Corcoran

The world's weather seems to have turned peculiar this year. We read in the *Herald* about lack of rain in Tondo, Zaire; drought in Orissa, India (August); floods in Paraná, Brazil (September) and a hot summer in Britain. Are these events in any way connected? Some people think so with the following explanation called the 'El Nino' weather system. Imagine water slopping about in a bucket. At the moment the waters of the Pacific Ocean have slopped towards the American Continents increasing the average depth there by 15 feet. This may not sound much but on an ocean scale it means the relocation of vast amounts of cool and warm waters which are important factors in cloud and wind creation.

Peru has historically been affected by this weather system, and it has generally made its effects felt around Christmas time; so they gave it the name 'El Ninō' which means 'The Christ Child'. Accurate study of this has only been possible since the deployment of satellites. What causes the 'slopping'? What happens next? How long does it last? No one knows, but the answer to the last question seems to be, 'years'.

London.

JUST TO SAY

From Miss E D Bourne

Just to say how much I appreciate the *Missionary Herald*, which I have been taking these last twelve years. I was myself a missionary for nearly 20 years with BMMF and often met BMS folk in India. Since my return to the UK in 1971 I have read the

Herald and it really is an excellent production, helping one to pray and understand, and with good pictures and honest articles. God bless and help you all as you continue to produce it.

EDNA D BOURN

Southgate, London.

CREATIVE GIVING

From Michael Brain

HERE is an idea I have to increase my personal giving to the BMS.

I am fortunate enough to be both employed and to enjoy my job as an Industrial Chemist. During the year I am occasionally invited out to business lunches by suppliers and also on behalf of the company to attend conferences, exhibitions and committees. As I allocate a certain daily sum for lunch, I can then donate this to the BMS on the occasions when someone else has paid the bill.

On reflection, perhaps a few personal 'hunger lunches' might also benefit both myself and the BMS.

MICHAEL F BRAIN

Chester.

A REAL LIVE ONE!

by Bernard Ellis

A PREACHER should always be prepared. Not just prepared, with his message, which we take for granted, but prepared for anything that may happen before, during and after a service.

An Area Superintendent told the story of a child, going out with the rest of the Sunday School, halfway through the morning service. This child looked up, with wondering eyes, at the preacher and asked her companion, 'Is he God?'

He said he was shattered.

I regret that I have forgotten how he 'brought it in', as an illustration in the course of his address at a BMS Retreat and conference at High Leigh, Hoddesdon, years ago.

An equally long time ago I was at Carshalton. I remember that the beautiful wooden floor of the room that was used for the service was once the property of a principal of Bourne and Hollingworth.

The enthusiastic Sunday School superintendent introduced the deputation that Missionary Sunday morning — me — and said, as has been said on countless occasions (I wonder why?) . . . 'And now we have a real live missionary . . .' and adding, almost as an after-thought, 'But never having seen a dead one . . .'.

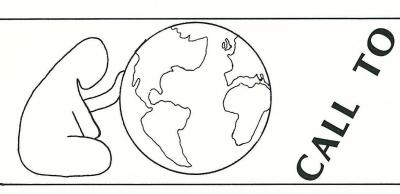
At least, it was no more disconcerting than the comment of a church treasurer: 'One thing about it, we don't have to pay you.'

Or the well-intentioned member of the congregation who said at the close of a service, 'Well, one thing about it, we had some nice "yams".'

Or the deacon . . . 'One thing about it, you didn't go on much after 12.'

Or the hostess who insisted on seeing me to the railway station, 'You see, we do like to make sure that the deputation actually leaves.'

Fond memories of deputation recalled



PRAYER

1784 - 1984



1-7 January: The National Convention 8-14 January: The Paraná Convention

BRAZIL'S population is growing at the rate of three percent each year and rapidly approaching 130 million. Severe drought in the north and floods in the south, and the country's economic problems are combining to pressurize the growing population to seek new areas in the west to re-establish their lives. BMS is co-operating with Brazilian Baptists and working on this new frontier of development, not only in evangelism and church planting, but also in a growing concern for the poor, deprived and homeless.

Although the wave of population movement has now passed Paraná BMS missionaries still share in church planting, theological education and an agricultural project.

Lord, Brazil amazes us. It is so large half a continent in size. It is so young — half the population under 19 years of age. It is so full of energy and vitality and movement as it grows and expands.

But it saddens us too as we see its needs, its contrasts between rich and poor, and the effects of a broken economy.

Lord,
We thank you for the concern
of Brazilian Baptists to help all
those seeking a new life to find
it in Christ. We praise you for
their growing concern for the
socially deprived, and for their
missionary zeal at home and
abroad. Help us to be true
partners with them.

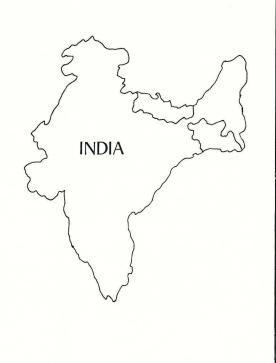
15-21 January: Church of North India and the Delhi Diocese 22-28 January: Baptist Union of North India

Lord, It is hard for us to understand what it means to be a Christian among so many people of another faith. It is difficult for us to realize, what it is like to live in such a large country of vast need.

But we know enough to wonder what so few Christians can do. Then we remember what you said about yeast and salt and mustard-seeds, and how you changed a small group of frightened men in an Upper Room into a force which turned the world upside down.

Lord, Be with our brothers and sisters in India so that their strength may be stronger than their numbers and their witness effective throughout the population. THE faces of India pictured on the cover of this edition of the Herald (faces from Mizoram) represent but one of the many ethnic groups which make up the sub-continent. The majority of people, over 85 percent, are Hindus, and Christians, although the third largest religious grouping, make up only 2.5 percent of the total.

In 1970 many Baptist churches in North India joined the newly formed CNI, whose headquarters are in Delhi. Geoffrey and Elsie Grose continue to serve in Green Park Church which is doing extension work on the new residential estates. Other Baptist Churches remained within the Baptist Union of North India. BMS supports the work, but we have no missionaries in the BUNI.



MISSIONARY MOVEMENTS

Departures

Mrs E Skirrow on 17 October to Serampore, India Rev G & Mrs Myhill on 20 October to Nova Londrina, Brazil

Miss J Westlake on 24 October to Chandraghona, Bangladesh

Miss C Whitmee on 2 November to Balangir, India Dr S Roberts on 7 November to Ruhea, Bangladesh Rev N B & Mrs McVicar on 7 November to Dhaka, Bangladesh

Miss R Giboney on 9 November to Kinshasa, Zaire.

Arrivals

Miss J Purdie on 25 October from CECO, Kimpese, Zaire

Births

On 22 October, to Mr & Mrs D Kerrigan (designated for Bangladesh) Sarah Louise

Death

On 18 October, Miss Bess Loosley (India 1922-1958), aged 86

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (24 October-23 November)

Legacies

	- 2
Mrs H M Brumby	9,000.00
Miss G E Clark	25.00
Miss G Dufall	3,097.78
Mr N E Little	50.00
Mrs K F Miller	869.52
Miss G Milton	200.00
Dorothy Emily Rowe	50.00
Mrs G Thomson	300.00
Miss M J Williams	150.00
Mrs A Wright	762.00
1/21	

General Work

Anon: £4.00; Anon: £25.00; Anon: £20.00; Anon: £40.00; Anon: £5.00; Anon: £1.60; Anon: £8.00; Anon: £10.00; Anon: £10.00; Anon: £50.00; Anon: £50.00; Anon: £50.00; Anon: £500.00; Anon: £500.00; Anon (FAE — Aberdeen): £10.00; Anon (Cymro): £55.00.

Gift and Self Denial

Anon: £5.00; Anon: £5.00; Anon: £18.00; Anon: £5.00; Anon: £10.00.

Harvest Appeal

Anon: £5.00.

Women's Project

Anon: £50.00.

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Holy Land
Majorca
Brittany (BY COACH)
Oberammergau/Austria
Norway
EBF Congress — Hamburg
EBF Congress — N Germany
EBF Congress — Copenhagen
Oberammergau/Austria
Oberammergau/Italy
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MISSIONARY

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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

FEBRUARY 1984 PRICE 20p





ALIVE IN ZAIRE



FEBRUARY 1984

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We share in the work of the

Church in:

Angola Bangladesh Nepal Sri Lanka

Banglades Brazil India

Tanzania Trinidad

Jamaica

Zaire

COMMENT

THE news of the death of Alberic Clement in the early hours of 20 December has been received during the preparation of this magazine for publication. Already the tributes are flooding in from all parts of the world, for he was recognized as a Baptist leader of world stature. His travels to all areas of the Society's work and his vice-chairmanship of the Baptist World Alliance had brought him into contact with church leaders in many countries, who knew him as someone totally committed to the communication of the gospel throughout the world.

Local church roots

His involvement in international Baptist life, however, never separated him from his roots. He was equally committed to the local church and during his presidency of the Buckinghamshire Baptist Association two years ago he took as his theme 'the local church in its world setting'. At the funeral service on 23 December the minister of Great Missenden Baptist Church, where Mr Clement was a deacon, was able to speak very warmly of his participation in local church life. He had taken part in the service on the Sunday before his death and was due to lead worship early in the New Year.

Alberic Clement knew, as all Baptists know, that there is no such thing as a world church apart from its expression in local fellowships. He knew also that there could be no effective worldwide witness if local churches were not convinced of the need to share the 'good news'. Where else are missionaries 'grown'? Where else is support in prayer and giving to be found?

Communicator

As BMS Editor for ten years and the General Home Secretary for 20 years, Alberic Clement was a tireless advocate of mission. Last year his work in the realm of Christian communication was recognized when he was given an award by the European Baptist Press Service. In retirement he had not laid down his pen. He continued to write, and at the invitation of the Society he had begun to work on the history of the BMS ready for the Society's bi-centenary.

We know that the work of the church does not depend upon one man and neither does the work of mission come to an end because of one person's passing. But at the moment we are aware of the absence of one who had such a grasp of world Christian affairs, and who had an encyclopedic knowledge of our Society. We thank God for the life of Alberic Clement. We rejoice in his faith in the Lord Jesus Christ. The greatest memorial we can offer is to reaffirm our commitment to the cause of world mission which he espoused.

Sorry

The editor of this magazine has gone away to sit penitently under his juniper tree. Profound apologies for not noticing that Ezekiel had usurped Elijah in the copy for last month's Comment, and for not correcting it before it went to press.

MISSIONARY HERALD

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© 1984 Baptist Missionary Society

Photoset and printed by Stanley L Hunt (Printers) Ltd Rushden, Northamptonshire JUST after eight o'clock on the morning of Sunday, 11 December, 1983, Andrew North, the Secretary for Missionaries' Affairs in Zaire, and I made our way to the Lisala Baptist Church in Kinshasa to represent the BMS at the tenth anniversary service of the formation of the Baptist Community of the River Zaire.

As we approached the church the crowds grew thicker and we had literally to inch the car through the throng at the compound gate. Inside, the crush was even greater. This gathering was in jubilant mood. Many of the women wore the distinctive cloth of the CBFZ women's meetings, a yellow material with brown patterns of lanterns and the wording 'A Christian is a light unto the world'.

The service was due to commence at 8.30 am and as it was quite impossible to squeeze so many into a building the service was held in the open air. Those conducting the worship were accommodated on a permanent concrete rostrum erected in the grounds for just such an occasion.

only by their splendid harmony but also by their actions.

The Rev Biola Loonya, pastor of the Itaga church, welcomed the huge congregation drawn from many CBFZ churches. He was followed by the Rev Koli Mandole Molima, General Secretary of the CBFZ, who gave a special welcome to those representing other branches of the Christian Church, local dignitaries and the representatives of the BMS. As each person or group was welcomed they had to stand, the

of the Upper River. These seperate communities continued to function until 1973 when they came together to form the one Baptist Community of the River Zaire. Hence the celebration to mark the ten years of growing together to form a strong Baptist fellowship overbridging different tribes, different languages and different backgrounds.

The offering at Zairean services usually involves the congregation coming to the front in long lines of singing people. The women in a separate column from the

Celebrating Ten Years Of United Work In Zaire

congregation rhythmically gave three claps and the band played a fanfare!

The announcements were long, but then they had to cover the activities of so many congregations and areas, yet in a very real sense it stressed the oneness of the CBFZ.

by Alan Easter

men and with an air of rivalry between the two. The offering is counted as it is received and the men's total and women's total announced. There is prolonged applause for those who have given the most.

A unique sound

The Rev Mompoko mo Ikombo, Superintendent of the Kinshasa region, called this great assembly to worship. Prior to the service voluntaries had been played on an electronic organ but now the congregation sang 'We've come together to worship Emmanuel the Lord Jesus' accompanied by a band. The instruments were brass and silver and there was a large section of native flutes. It is difficult to describe the band, but suffice it to say that the sound it made was unique.

The choir of over one hundred voices was the Central Ladies' Choir of the CBFZ. They emphasized the words not

Gospel progress

The congregation sang, with great gusto, the hymn 'God is here saving His people' and then listened with rapt attention while Pastor Koli detailed the history, not just of the CBFZ, but of the progress of the gospel in Zaire from the time that Grenfell and Bentley landed at Banana in 1878. He told how the work was in the hands of the BMS until 1960. Then the development of the gospel witness was handed over to three regional assemblies — the Baptist Community of the Lower River, the Baptist Community of the Middle River and the Baptist Community



Congregation at Tenth Anniversary of the CBFZ

Thank offering

On this occasion the numbers present were so great that it was decided to take up the offering in baskets with the stewards — identified by a sash marked 'Protocol' — passing from row to row. At length everyone had had an opportunity to give and the offering was brought forward. Then it was announced that there would be a special opportunity for the pastors, evangelists and catechists to make a further thank offering and would they please come forward with their gifts.

Even this was not the end. The conductor asked the BMS representatives to come forward and make their special thank offering. By now it was 12:19 pm and having gone forward with our extra gift we judged it a good moment to slip away to another appointment.

As we left the service the congregation rose to sing 'Jesus came to seek'. That day we were celebrating not just a decade of formal association but the fact that this single Community is proclaiming in all its six regions the message of God seeking the lost through His Son Jesus Christ; we were celebrating that the CBFZ, in its uniting, had overcome many difficulties and was moving into the next ten years in the confidence that 'Hitherto has the Lord helped us' (1 Sam. 7:12).

Irene Masters

n facing the problem of poverty we need to ask 'What is it?' To us Westerners, who have grown up accustomed to living in our houses, it is natural to want to have lovely homes, with pictures, bright walls, nice things to look at. Zairians do not live in their houses, they only go in when it is time to sleep. Am I hiding my head in the sand or trying to escape reality when I think that they are surrounded by living pictures and things? Are we trying to exchange living things for dead things, the obtaining of which seems to have grown and eaten into our society threatening to take over and destroy? This is of course easy to say when I am surrounded by my 'things'.

who have never left their village, they cannot conceive the greatness and need of their own area let alone their own country or the world. Which needs to come first?

Unfairness

There is not only exploitation and corruption locally. We in the West are also guilty of unfair trading and selfishness. After this article was written news came of the devaluation by 500 per cent, of Zaire's currency. Selfishness in demanding higher and higher wages in order to have our things which the media is convincing us as necessities — a

WHAT IS POVERTY?

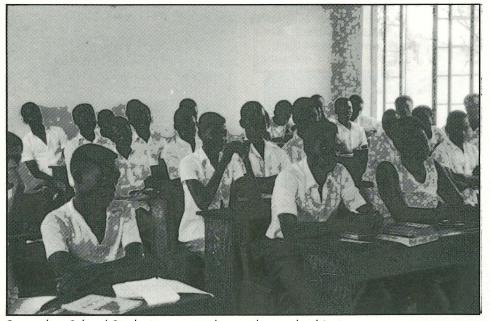
There is more to tackling poverty than 'aid'.

We need to look at our own society to see what has happened when every day the need for different things is thrust at us. As we see them a desire and a 'need' is created within us. Are we being fair to introduce as necessities things which create a desire within people who are still struggling to survive, and which so often becomes a means of exploitation? In order to get more money to buy radios, watches, and tape-recorders, people will let their family go hungry to sell their fish and other foods elsewhere at a higher price. Does there need to be more development before introducing these things? We may think a radio important in order to know what is going on in the world, but for many people,

second car or television video, freezer, holidays abroad a couple of times a year, hi-fi gear or the latest gimmick, how many have two or three radios, and cameras?

The higher our wages, the higher the price of goods like machines, tools, vehicles, exported to underdeveloped countries to aid development, becomes. Yet on our part we are not giving a realistic price for goods we import from them. Somewhere people are making a tremendous profit out of the poor. A cloth for example, cheap quality which fades rapidly, sufficient for what the women wear will cost about £30-40 the equivalent of 1-2 months wages and a decent quality about £100 - a price we wouldn't even consider as being reasonable. But for the Zairian there is no alternative.

Also in the case of shoes, would it have been better for development to encourage the use of toilets, so reducing intestinal worms, before introducing shoes which again are very expensive (even flip-flops) and are the means of exploitation? The need has been created and people are making a tremendous profit at the expense of the poor. Once, whilst waiting for the flight to Britain, we were talking to an Indian trader who told us that he can make as much in six months in Zaire as it would take him 10 years in Britain! Yes there is injustice and our Lord must grieve at the callousness and indifference of His people towards



Secondary School Students eager to learn advanced subjects

the poor, people for whom He suffered and gave His life.

Top heavy education

Education too is often talked about when thinking about poverty. The illiteracy rate is high and so many Christians particularly women, cannot read the Word of God for themselves. Again are we right in pushing the higher education and is there not a danger of it becoming too top heavy?

Not that people in underdeveloped countries do not need higher education, but the basic foundation of good primary education is appallingly low and yet there are more and more secondary schools pushing such subjects as English, Latin, Literature, and the Sciences. What will all those young people do with that type of education? The country is not developed enough to accommodate them all for there are not enough jobs to go round. They are migrating to the towns and cities where there already is high unemployment and malnutrition. Food is not available due to shortage of land for individual gardens, and the village people have not yet grasped the vision of helping those outside.

There is a great need also for education in such things as rural development, food production, road development in order to get food to where it is needed, and mechanical training. Also education in improving housing is needed so that houses can be made of more durable materials thus reducing the amount of wood consumed, which is causing deforestisation, and in improving water supplies so that people are not forced to carry river water, which is used for everything, to their homes as drinking water with no facilities for boiling it first.

So much creativity

So many young people, who have been educated, are finding themselves frustrated because they cannot get a job suited to their education. Because they have been educated they are not willing to work manually. Seeing some of the toys the children make out of bits and pieces it is amazing how much creativity they have — something our own children lack these days with television and ready-made toys. What a need there is



Malnourished children awaiting food

for this creativity to be channelled into something useful for development of their own village, town, country. Zaire is still torn by tribalism with people from one tribe not wanting to help or trust someone outside his tribe.

We know that only as lives are won for Christ can this change. We can only do a limited amount to help. It needs Zairians to be made aware of the need and to have a real burden to meet that need, but it is only as they surrender to the Lordship of Christ that this will come about. This is necessary for us all. For so many of us we have accepted Christ as Saviour but not as Lord and we are still fighting.

The Lord Jesus left the glory He had with the Father in order to come alongside mankind to see, feel and live daily with the suffering of man. He gave Himself — His time, His love and His life and He calls us to share in this ministry of suffering, of love and compassion. He sees and knows the needs of all, and as part of His body He burdens each of us, as different members each with a burden, but all part of the one body.

Spiritual or physical

Are we burdened as much about the spiritual needs of people as we are about their physical needs? We need to pray that the Lord will touch us and show us in what way He wants to use us. But we need to be burdened and if we are not burdened we need to pray that the Lord will burden us.

Some may be burdened for young people as they will be the leaders in



Woman trying to grow a crop on diseased ground

future days; others for the more educated and leaders of the community, teachers too, so that there will be less corruption and a corresponding rise in the level of basic education. Some will be concerned for the village folk awakening the desire to help others outside; some for workmen, some for nurses, a burden to pray for the Holy Spirit to work in their lives showing them the needs of their own people and what they can do to reduce suffering by injustice, corruption, exploitation and lack of development.

Awakening a love for others

We know that there can be no justice and development and freedom without Christ, for it is Christ who breaks down the barriers of fear and selfishness. If we have freedom to do as we please, without the Lord Jesus ruling our lives, we are selfish, putting ourselves first and others after and there is no justice. In other places in order to have justice, freedom is curtailed. Only Jesus can awaken within us a love for others and a desire to meet their needs.

Next time you see a poster for Aid or think of a Missionary known to you, or hear of them, don't just think about how he/she/they are coping with the heat, insects and food. Remember and pray about these questions, so many of which are not easy to answer, and the difficulty and pain of living with them and grappling with them. Pray too that the Lord will show each of us in Britain, missionaries or national Christians how He wants to use us to meet some of the needs of others as we share in His ministry.

without Christ there can be no justice, development, or freedom

'LAKISA BISO!'

By Mary Philpott

'LAKISA BISO!' That plea, spoken in Lingala, is frequently on the lips of the Christian women in Kisangani. 'Teach us!' What do they want to learn? Cookery, needlework, hygiene, organization of the home, the meaning of Christian marriage? They want to improve their knowledge in many aspects of life. First and foremost, though, many of the women have a hunger for increased spiritual understanding. 'Lakisa biso!'

I am responsible, not only for the Women's Work in Kisangani, but throughout the whole Upper River Region. As much time as possible is spent travelling into the area and I organize classes and attempt to encourage the women in their faith. However, since I live in Kisangani it is natural that a considerable amount of my work is done here.

There is certainly plenty of activity! Women's Sunday is observed annually, but most of the work is done on a weekly basis. I attempt to visit the Women's Meetings as often as possible. Numerically attendances are encouraging, but, there is a need for the services to be livelier and to include a greater variety of sermon topics. Sometimes the congregation find it difficult to concentrate because the same talk has been heard several times! Outlines to assist those on the preaching rota have been prepared.

Baptismal Child

In addition to the weekly work a united District Meeting is held monthly. There was a special one several weeks ago. At baptismal services in Zaire the



Mary Philpott



candidates are assisted by a person, who not only helps on the occasion, but is expected to have an on-going ministry of encouragement to the 'baptismal child'. At the District service the women pledged themselves to the task in the presence of those who had received baptism a few weeks previously. They, in turn, renewed vows of allegiance to the Lord, and received some basic Christian teaching within the context of the service. It is evident that there is a great emphasis on corporate worship in Zaire. Christian commitment is expressed, to a great extent, within the setting of the Church community as a whole.

Into established traditions new work has been introduced. A frequent plea, not only in the city but in the villages too, is for the introduction of reading classes. A literacy scheme has recently been started in Kisangani and attempts are being made to inaugurate it into the remainder of the Region. If the women do not know how to read, then how can they study the Bible for themselves? What a witness it would be if a Christian woman were seen to be reading her Bible in a non-Christian home.

Flashcards

It is important for the growth of the Church that the nationals themselves accept responsibility for their work. I have chiefly an organizational and supervisory role. The teachers of the reading groups, chosen from amongst the women, are keen to share their knowledge with others. They received a couple of days tuition before the classes began. I outlined a few ideas as regards

organization and attempted to introduce them to the 'wonders' of flashcards like those in British Schools! Learning by rote is still the principal method of teaching in Zaire, but the younger teachers in particular were willing to accept new ideas.

I have visited all the classes in the various parishes. Only in one place has the work not yet begun. One Church was rather late in starting. Pastor Mbotshi was ashamed of this. So, he began the work himself and has promised to supervise the classes even when the regular teachers begin. Despite all the problems — lack of books and teaching materials — the courage and enthusiasm of both teacher and pupil alike is evident. It takes courage to attempt to

'If the women do not know how to read, how can they study the Bible?'

read when perhaps it is as long as twenty years since you were at school, if indeed you received any education at all. Some women, too, whilst proficient in their own tribal language, need to extend their knowledge of Lingala in its written form. The teachers are dedicated. No salary is received, but they work hard and give up a lot of their time, such is the depth of their love for the Lord.

To grow-up into the Lord

Please pray for the existing classes, that the Kisangani women may be more willing to share their resources in order to help others. Prayer is needed, too, for the introduction of the literacy scheme in the whole area, and for plans to add further classes in order to cater for other needs. All is done with the aim that the women might grow up into the Lord.

There is a real desire for spiritual growth. A Bible Study for the Pastors' wives has recently begun. The way in which they share their faith so freely is both an encouragement and a challenge. However, it appears that their group is only the beginning! There are many evangelists and catechists working within the Church due to the lack of fully trained Pastors. Not only do they need further teaching but their wives do also. Thus, the request that if the Pastors' wives have a Bible Study group then the evangelists' and Catechists' wives want the same!

'Lakisa biso!' That is what the Zairian Church is saying to us today. 'Teach us!' May we truly hear that plea and respond to it in the Lord's chosen way.

By Owen Clark

'WHO is going to look after the child?' asked the pilot of Mama Mbonkumu as she stepped on to the platform scales, handing her little boy to her husband.

'Why, he's coming with me, of course!'

'But I agreed to fly five passengers only.'

'We didn't count the baby, he's so small.'

'But he's a person, isn't he? He'd better be weighed with you.'

It was seven o'clock on a Saturday morning at Ndolo, Kinshasa's secondary airport, in the MAF (Missionary Aviation Fellowship) hangar. Don Davies, soon to complete his first term with MAF in Zaire, decided that the child could be strapped in with his mother, and totted up his total passenger weight. He could cut down a little on fuel, as he would fly first to his home base at Semendua and refuel there, but the weight of baggage would have to be reduced slightly

and with an orange mask painted on his face, he was making a triumphal return to the village after receiving a Jeep from President Mobutu in Kinshasa. What better way than to descend from the skies? His driver would take the Jeep by road, a journey of several days.

By half-past seven Don was anxious to be on his way, so we left him loading baggage into the small, red and white Cessna's underbelly and drove round to the modest airport buildings. In the time it took for us all to pass through health, immigration and security checks Don taxied his aeroplane across, and filed his flight plan with the control tower. Then he strapped us into our seats — Deanna up front next to the pilot, the Mbonkumu family together and the chief and myself behind, all, it seemed, in slightly less space than a small car. Soon after eight o'clock we were taking off and banking away over the busy streets, the markets and the sprawling suburbs of Kinshasa, leaving far behind the tall office buildings.

WINGS OF THE MORNING

Citoyen Mbonkumu had booked the flight with a view to making the very first landing on an airstrip which had been prepared by his village of origin, Ngongo-Basengelé. Some months previously Don had paid a visit to the site, towards the eastern limit of the Bandundu region, in company with a government inspector from the Aviation Authority. Neither of them had been satisfied with its length, its width, or the evenness of its surface, although the villagers had undoubtedly worked undoubtedly extremely hard to clear the tall grass and scrub, and remove termite mounds. Now, for some weeks, Mbonkumu had been insisting that the people had worked further to bring the airstrip up to standard, and he had finally persuaded the inspector to issue a certificate authorising its use. As a MAF pilot, however, Don was bound by regulations and urged by professional caution to visit the airstrip again on foot before attempting to land on it. His plan, therefore, was to fly to the nearest recognized airfield at lnongo on the eastern shore of Lake Maindombe, and cross the lake to get to Ngongo-Basengele.

In a country as large as Zaire, air-transport is vital.

Owen Clark tells how an isolated community built its own air-strip

Triumphal return

Mbonkumu had invited me and my wife, Deanna, from the CBFZ (Baptist Community of the River Zaire) General Secretariat to go on the flight, saying that the church in that region had not seen missionaries for some time. A fifth adult passenger was the colourful figure of the hereditary chief of Ngongo-Basengele. Wearing a red dress, handmade blanket, pink shawl and a high hat of striking design,

Don was a little concerned about the weather. There was rain in the region. With the green, hilly landscape only a thousand feet below, we climbed through patchy cloud and settled on a course roughly east north east from Kinshasa. At three thousand feet little variation was apparent in the dark, mottled green of the tropical forest visible through gaps in the clouds, apart from lighter patches of grass and, eventually, the broad expanse of the Kasai river with its tributaries.

Within an hour-and-a-half we were banking steeply over the former Swedish Baptist mission at Semendu, now the headquarters of the CBB (Baptist Community of Bandundu). Don throttled back the engine as he lined his aircraft up with the grass strip ahead and brought her smoothly down into contact with the approaching soil. It was drizzling slightly as we pushed the Cessna into its simple hangar, graced optimistically on its rear wall by a picture of Concorde. A short ride in the Landrover which had been summoned by the sound of the aeroplane brought us to the Davies's old, red-brick bungalow in the centre of Semendua.

Bad weather

While Joannie set about serving her visitors with coffee and cookies, Don established radio contact with Inongo to check on the weather conditions in the region of Lake Maindombe. His report was not encouraging and, as if by way of confirmation, it began to rain quite heavily. We chatted happily with the General Secretary of CBB,



Don and his passengers

Rev. Izai, and with some of the Swedish missionaries, but it began to appear that we would be grounded for some time. There was even talk of staying the night. Mbonkumu argued against this, insisting that the people of Ngongo-Basengele would be eagerly waiting for us at the airstrip, with a big reception prepared. We must not disappoint them.

Towards mid-day a meal was provided and, as we ate, the weather began to brighten. Following another radio contact with Inongo, and in spite of lingering rain cloud, Don declared himself ready to attempt the journey. Little time was lost in regaining the hanger and wheeling out the plane, and we soon found ourselves trundling over the grass, gaining speed and soaring once more into the clouds. In spite of climbing for some time we remained lost as in a thick mist, until it seemed that Don was on the point of turning back. Then the cloud suddenly thinned and, far below, a small river appeared, meandering through the forest. Before long we had emerged into bright sunlight, suspended between a clear, blue sky above and a variegated carpet of trees below, through which showed distantly the southern end of Lake Maindombe, whose western shore would provide an unmistakable aid to our navigation.

In time we began to follow the edge of the lake northwards, and noticed the occasional fishing village with its beach and canoes, and its fields cut out of the forest. Don pointed out a sawmill and its small, dirt airstrip, not one that he had used as yet, but useful to know of in case of emergency. The dark waters of Lake Maindombe (Mai—water: ndombe—dark) stretched to the eastern horizon, where the buildings of Inongo were just discernible. Conversing with difficulty above the noise of the engine, Don and Mbonkumu were seeking

a glimpse of the village established at the point where the lake was normally crossed and where a road coming from the west terminated. For Mbonkumu this was home territory, and he was clearly excited. He explained how BMS missionaries from Bolobo had long ago evangelized this area and established an outpost at Ngongo-Basengele. The church was still vigorous, he affirmed, and we could be sure of a great welcome.

At last the village and the road from the west were sighted, and Don banked to follow the road westwards. Ngongo-Basengele was situated on that road, declared Mbonkumu, only thirty kilometres from the lake. That would be about ten minutes flying-time, said Don.

Unfortunately, interests conflicted. On the one hand Mbonkumu was adamant that the new airstrip would be in perfect condition for a landing. The people who had laboured long and hard to prepare it would be there to watch this climactic event, and they would be greatly discouraged should we fail to crown their efforts by landing on it. Such considerations, however, could not form the basis of a MAF pilot's professional judgement. He had the safety of his passengers, himself and his plane to consider, both when landing and when taking off again, on this occasion and on future occasions too. He needed to be sure that the strip was long enough to take off with a full load, that its width left a safe margin beyond his wingspan and that no unevenness would put his plane at risk. Such information could only be gained on the ground. The two positions were irreconcilable.

Hundreds of people

Losing altitude until the sandy road was clearly visible below, the noisy, red and white intruder announced its arrival to the villages which passed beneath its wings. Mbonkumu knew their names and charted our approach, until; ahead the leaf-thatched house of Ngongo-Basengele showed through the trees. Don banked steeply to the north, where he had already glimpsed a large tract of grassland, and circled widely, steadily losing height. A thin, greyish-brown strip became apparent, standing faintly out against the surrounding, fuzzy green. On further, then banking sharply again and lining up for the approach run, the outline of the airstrip now showed clearly straight ahead. Devoid of any building or other accessory, it looked too small and bare a place on which to land a



The Hereditary Chief



Off to see the Commissaire

plane. We then became aware of the people, hundreds of them, streaming out of the trees from the village and beginning to bunch a little distance from the airstrip.

As Don cut his engine speed we lost height, and the strip grew rapidly larger, the plane swinging perceptibly to left and to right. Suddenly the brown earth was flashing past, only feet below, and a glance revealed excited people, waving and cheering. Then, with an unexpected roar from the engines, we were picking up speed and slowly lifting away from the pull of the ground, quickly leaving behind the surprised spectators.

Turning slowly, the Cessna came round in a very wide circle, until Don could bank steeply again and slip into line with the airstrip for a second approach run. Lower and lower it dropped, its wheels reaching for the ground. This time a landing seemed inevitable, but then a fresh burst of power from the engine declared the pilot's intentions to be otherwise. Barely skimming the hardened soil, the little craft was steadily gaining speed and height. To the consternation of the animated villagers, many of whom had sweated and ached for this moment, their reluctant visitor from the skies swung away above the forest, growing ever smaller and quieter as it returned in the direction from whence it had come.

In the plane, as we headed east again towards the lake, the excitement dissipated and an air of anti-climax settled over the passengers. Mbonkumu's disappointment was betrayed by his rhetorical questions.

'Did you see all the people? Didn't I tell you that they would be waiting?'

'Still, they know that we have come,' he consoled himself.

He knew that there was time enough to reach Inongo and return across the lake by canoe, there still being several hours of daylight left. The dark surface of the lake below was broken by fine, grey lines, like long scratches on the surface of an enormous slate, but it was only as we descended towards Inongo that these were revealed to be the crests of waves. Obtaining permission to land at the small airport, served by Air-Zaire and also used privately, Don settled his aircraft down on a runway where the grass appeared unusually lush. It was sometimes rendered unusablé by flooding, explained Mbonkumu.

Loyalty at risk

A Catholic bishop who had just bid farewell to some nuns offered to drive some of our party and our baggage into town, there being no other transport available, while some of us took to the road on foot. During the twenty-minute walk Mbonkumu explained that there was a strong Catholic presence in the town and in the whole area, with churches, schools and dispensaries. Also the area to the east of the lake had been evangelized by the Swedish Baptists and the CBB, who, in recent times, had been crossing the lake to entice the CBFZ churches to join them. If we did not

do something to encourage our people, asserted Mbonkumu, we risk losing their loyalty, which was one reason why he attached so much importance to our present trip. Reaching the outskirts of lnongo, we soon rejoined our party at the house of a Protestant schools inspector.

It was here that we learnt of a setback to our plans. The local fishermen, it transpired, warned that the lake was too choppy. It would be dangerous to cross by canoe, and none of them were willing to attempt it. Undaunted, Mbonkumu insisted that we should consult the Commissaire responsible for the region's administration to ask whether a car-ferry and a vehicle could be made available to us, so we set off into town, leaving Mama Mbonkumu and child at the house. A big man, the Commissaire received us cordially at his splendid villa overlooking the lake, Saturday afternoon though it was. After listening to Mbonkumu's outline of our situation he expressed sympathy with the object of our journey. An airfield at Ngongo-Basengele, he said, would provide an alternative in the region to the one at Inongo, which was susceptible to flooding. It would also reduce the isolation of the peoples west of the lake for whom he was responsible. In the matter of a ferry, however, although one was working, there was no diesel fuel available. Fresh supplies were awaited on the next boat from Kinshasa. He advised us to arrange a crossing by canoe in the morning. Profuse in his apologies, he did put a Landrover and driver at our disposal. With expressions of appreciation we withdrew and drove into the small town, debating our next moves.

It would be necessary to stay the night, and Mbonkumu knew of a recently opened hotel. Don's priority was to get hold of a motorbike. He wanted to cross the lake at first light, drive to Ngongo-Basengele and inspect the airstrip. If satisfied, he would return to Inongo and then fly his planeload in. Enquiries in the town led us to the shop of a Portuguese trader. Yes, the young man, whose father Mbonkumu had known, was willing to lend his Yamaha. It looked in condition reasonable and, important, he had a supply of petrol. Having agreed that Don would collect it early in the morning, he insisted that we all dine with him that evening, visitors being rare. It took a little while to arrange our stay at the hotel and install ourselves, but we later enjoyed steak and chips at the young man's house and spent the evening exchanging news. Before turning in it was agreed that on the morrow I would accompany Don on the pillion and stay at Ngongo-Basengele for

To be continued next month



The bike and the lake . . . next month

The Doctor and the Dragon

by Margaret Aitchison

CHINA is seldom out of the news these days. There is a new openness with the West, politicians, businessmen, tourists commute to and fro; discussions about Hong Kong, and mutual exchange visits by Church leaders, all this ensures that books about China are guaranteed a wide readership.

This biography of Dr Tom Cochrane, pioneer medical missionary to Mongolia and China, and native of Greenock, casts valuable light on the development in China both of Christianity and modern medicine. The inclusion of new information on the Chinese court conditions at the time of the terrible Boxer Rebellion makes the book a valuable commentary on the history of the period.

Written by a step-daughter, the book inevitably is a labour of love, and perhaps lacks total objectivity in its assessment of Dr Cochrane and his work. One wonders why the story ends abruptly thirty years before the subject's death, and what happened between the early twenties and 1953?

Pickering, £3.50

One cannot but admire the pioneering Scots medical missionary, living with his young wife and family in primitive and dangerous conditions first in Mongolia and later in Peking, the heart of Imperial China. A point of interest is Dr Cochrane's association with Rev and Mrs Liddell, two other London Missionary Society missionaries, parents of the famous Olympic athlete, and later missionary to China, Eric (*Chariots of Fire*) Liddell.

Dr Cochrane was far ahead of his time in seeking to plant an indigenous Chinese Church, independent of foreign ties, and in his determination to bring diverse missionary groups together, to give China one united Chinese Christian Church. Unfortunately his fellow missionaries were not so enthusiastic about these developments.

Perhaps his chief accomplishment was the founding of the famous Peking Union Medical College, where patients rich and poor alike, were treated in the name, and in the spirit of Christ. The graduates of PUMC brought the benefits of modern medical care to China and beyond.

One is bound to query his wisdom in seeking, so determinedly, the patronage of the notorious Empress Dowager, Tzu-Hei. It is almost as though the Apostle Paul sought the help of Emperor Nero! In mitigation, however, one must recognise it would have been impossible to accomplish very much in Peking without the Empress's approval, at least. In the event, she 'approved' to the extent of financing the PUMC with a gift of 10,000 ounces of silver!

This is a story which needed to be told, which reads well, and is an inspiration to modern Christians. It rightly ensures that this fine Christian's memory will be kept fresh in the annals of missionary story.

RON ARMSTRONG.

'Village Christians need to receive teaching and pastoral care so that they can grow in their faith'

Remember Yaolimela

Chris Spencer

JUST down-river from Yakusu, and visible from the mission, is a large island, approximately nine miles long, and two miles wide. It used to be a rubber plantation, with several square miles planted with the Hevea tree, from the sap of which rubber is produced. It had a large population — the plantation workers — and was an important part of the Yakusu church work, with chapels and dispensaries in the villages.

Now the plantation has been closed for several years. The company which ran it has withdrawn, taking the equipment with them. The trees are still there, but no-one taps them to get the rubber. The dispensaries are closed, but there are still two little chapels on the island. Some of the plantation workers stayed after the work ended, as there were good houses available, and they were able to plant gardens where there are no rubber trees, and do a bit of fishing. Many of them came from some distance away, and do not belong to the local tribes, so had nowhere else to go.

Slowly, the small villages are falling down, as no maintenance is being done. Erosion is undermining the houses, and unoccupied ones are being cannibalized to repair the others. It is a community with little hope for the future, and so the population is gradually declining.

Communion

No longer is the church there an important part of the work at Yakusu. A

catechist looks after the small Christian community still on the island, and once a month one of the pastors at Yakusu visits the island to give communion, but there is no other Christian work being done.

Yaolimela is distinctive, but there are many other small villages in Zaire where the life of the church does not greatly differ from what has been described here. There is often a lack of pastoral care, as the only trained pastors are based in the larger centres, and will only occasionally be able to visit the more distant centres. Yaolimela is fortunate in that it is not far from Yakusu — other places will see a pastor once a year, not once a month. The Christians in these villages need to receive teaching, and

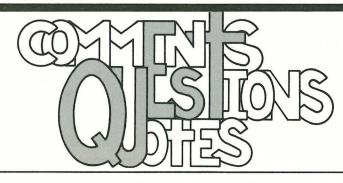
pastoral care, so that they can grow in their faith — but the practical difficulties are so great, with insufficient trained church workers, and the difficulties of travelling.

Christ's Church

You may never have heard of Yaolimela, but it is a much a part of Christ's Church in Zaire as the larger, and better known places. Its needs are as great, if not greater. When you pray for the church in this country, don't just think of the large mission stations, of the hospitals and schools. Remember the small, often isolated villages as well, for they also need our prayers.



Travelling to remote communities by canoe



By DEKA

IT IS very hard to put yourself into someone else's position, to imagine how you would feel and react if you were they. Perhaps you think it is a waste of time to try. After all we are the kind of people that God has made us, and we cannot change that. But then perhaps we are more comfortable if we make no attempt to understand another person's situation? Then we can continue our present existence, shutting our eyes to the circumstances and problems that many people have to face.

Trying to put yourself into another person's shoes is a hard process. They may be a style we are not accustomed to, too big or too small. But if we are truly to empathize with people that surely is what we have to do.

Here is a quote from a recent prayer letter:

'A few weeks ago the Zairian currency devalued by 500 percent, since then prices have doubled and most wages have gone up by only 25 percent. If God called us to give up our British passports and income and become Zairian citizens would we be prepared to? Yet, Paul says, "Your attitude should be the same as that of Christ Jesus".'

God does not call many of us to do this but try to imagine how you might feel if God did ask such a step of you. Then think, 'How does a Zairian pastor, doctor, villager cope in such a situation, when he or she cannot get away from it?'

Obviously how far we are able to enter into another's situation is limited, but it makes you think, doesn't it? And don't forget what Paul said, our attitude should be the same as that of Jesus, so what do we do?

QQQQQ

Most of us, when we go to a new church where we do not know the folk, will be

influenced in our judgement of it by the welcome and the friendliness that is or is not shown to us. How much more so would this be true of a convert from another faith coming to a Christian church to join in the worship and fellowship, full of his own new found joy.

Another prayer letter tells of a convert, who has a setback in his faith. Why? Because he has not found a welcome in the Christian church. So he takes to his former non-Christian friends and society for identity. In many countries you more or less have to be identified with one or another religious groupings. I know this is not so in our Western society, so it is yet another concept that is hard for us to understand.

Just before we feel sorry for such a person, and then put the matter out of our mind, let us ask ourselves one other question. Could we, or the church we attend, ever be guilty of not making a newcomer — either a stranger to us, a foreigner, or even a new convert—feel welcome? Would we readily accept such a person into our fellowship?

What a difference a smile, and a short

conversation can make, but more of that another time.

QQQQQ

A quote from another prayer letter — it helped me to get some things in perspective, I hope it will help you:

'Now we climbed and the next hill was out of sight. Even what we had left behind was hidden from view by a fold in the contours. Now we reached the next summit and the path below stretched endlessly behind us while a drop, sometimes steep, sometimes slight brought us to the next climb. It reminded me of life as we move forward. We sometimes rise and sometimes fall, but always we move forward and from time to time we are permitted to see the whole scene, looking back and seeing how it all fits together, looking forward with a vision of the future. Sometimes we feel hemmed in with the hard slog of the climb before us unable to see more than the immediate past, unable to appreciate how it dovetails.'

DO YOU COLLECT STAMPS FOR THE BMS

As an individual or as a church, do you collect the stamps off your mail for the BMS? If not, why not start now? Carefully cut round the stamps without damaging the perforations. At church, a suitable box labelled up and put in the porch will bring in supplies.

Even common stamps can be sold in bulk.

When you have enough, please parcel and send to:

Rev. Roy Cave 77 Hurst Park Avenue Cambridge CB4 2AB

Collect Stamps for BMS at your Work, Office, School, etc

MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD

'It was a right royal occasion for our missionaries,' says Neil McVicar

THE red carpet was laid out, the diplomats and other distinguished guests, invited by the Government of the People's Republic of Bangladesh, were lined up on one side of the L shaped carpet. At one end was stationed the beautiful, immaculately clean, large limousine which would take Her Majesty Queen Elizabeth II to Old Ganobhavan, the State Guest House, where she would stay during her State visit to Bangladesh. Such was the setting at 9 am on 14th November when promptly the British Airways Tri-Star Astral Rose drew alongside the red carpet where President Ahsanuddin Chowdhury and Lt General H M Ershad were waiting to greet and welcome the royal couple.

Soon the Queen and Prince Philip were shaking hands with the 40 or so diplomats then on to the 30 or so representatives from the British Community in Bangladesh. It was a great honour and a wonderful experience for my wife and I to be included in the British 'line-up' to welcome Her Majesty at the airport. Immediately before us in the 'line-up' were Father Golding of the Oxford Mission and Mr and Mrs Roe of the World Bank. Yes we shook hands with her Majesty and she asked 'What are you doing in Bangladesh?' 'We are with the Baptist Missionary Society, Your Majesty.' 'Oh you are Baptists!' waiting for a few moments for Prince Philip to catch up the Queen then informed the Prince that we were Baptists, 'Oh you are Baptists' responded the

Prince and then indicating Father Golding and ourselves the Prince's jovial comment was 'Their wealth is in heaven' and indicating the World Bank representatives — 'and their wealth is corruptible!' After a few more hand shakes the royal couple entered their cars and off they were to their temporary residence and we returned to '137' very elated.

On the 15th November all BMS missionaries were invited to a Reception at the UK High Commissioner's residence to welcome Her Majesty. Prior to this there was much activity as all got ready for the great event. Marjorie and I were not included in this Reception, but instead we were invited to two other functions the next day. At 4 pm on the 16th we were privileged to be invited to attend the Civic Reception for the Queen given by the Administrator of Dhaka Municipal Corporation and then in the evening to a Reception at the residence of the UK High Commissioner given by Her Majesty Queen Elizabeth II in honour of His Excellency, the President of the People's Republic of Bangladesh. At this function Prince Philip spoke to us and was very complimentary about the saree being worn by Marjorie.

The 14th-16th November 1983 will remain in our memories and many in Bangladesh for a long time to come.

Evangelical Congress

A WEEK long 'Brazilian Congress on Evangelization' drew 2,100 Evangelical leaders from 80 denominations to Belo Horizonte recently.

Brazilian Baptists and Presbyterians accounted for 45 percent of the attendance, and Pentecostals eight percent. The Congress president was Brazil World Vision Director Manfred Crellert

Campaign

DURING a recent evangelistic campaign among Baptist Churches in Huambo, Ulge and Luanda in Angola 883 made decisions for Christ. Seven Baptist pastors from Brazil assisted in the campaign.

Jamaican churches call for new Electoral System

JAMAICA'S Council of Churches has recently made a move to resolve the major political crisis triggered by an opposition boycott of snap general elections in December. It has urged the government to call fresh elections as soon as electoral reforms are completed.

In a statement the Council says that the government of Edward Seaga should do 'all in its power' to complete a new electoral system. 'We appeal to the government in the interest of democracy and the nation to call another general election as soon as possible to be conducted under the new electoral system.'

The opposition People's National Party, which has shared parliamentary power with Seaga's Labour Party since 1944, boycotted the elections. It felt that the Labour Party had breached a solemn pledge by calling elections before completion of reforms. Both parties have been meeting since 1981 to fashion a new system which includes photo-identification, thumb-printing and the compilation of a new voters list.

54 of the 60 Labour Party candidates registered for the elections were unopposed on nomination day. The party has therefore been re-elected by default to a new five year term.

The Council of Churches says it is not desirable for the country to be without a parliamentary opposition. It notes that on nomination day several independents and representatives of small parties were

prevented from handing in nomination papers by political thugs. Further, there is 'a marked change in the society from one of relative calm and unity to one of growing tension, polarization and disunity'.

The Council of Churches says it intends to seek early meetings with both Edward Seaga and PNP leader Michael Manley 'in an attempt to arrive at a consensus as to the way forward'.

The Council includes Anglicans, Baptists, Roman Catholics, Methodists, Presbyterians, Congregationalists, Moravians, the Salvation Army, the Disciples of Christ, the Quakers, the YMCA, YWCA, SCM, the Bible Society and others.

E.P.S.

Tribute To Alberic Clement

This man shows exceptional promise,' was the Principal's comment when Alberic Samuel Clement left Manchester Baptist College in the early years of the 1939-1945 war. It would be hard to discover anywhere so well fulfilled a prophecy.

He was born and spent his early years in Liverpool. Within the Richmond Baptist Church he came to faith in his Lord and Saviour and was baptised. When he left school be began work in an office, pursuing additional studies in the evenings. Responding to God's call to ministry, he entered College when quickly the breadth and clarity of his mind became apparent. Had the war not intervened he would probably have pursued his studies beyond his BA and BD degrees.

His first pastorate was in Shropshire. This rural community was ably served by an informed preaching ministry and good administrative leadership. In many ways, a shy person, he was nevertheless very perceptive of human personality and exercised a fine pastoral care.

At Hearsall Baptist Church, Coventry, he built upon the earlier experience. He was quickly used in District Baptist affairs and became the youngest ever president of the West Midland Baptist Association. A Free Churchman through and through, he regretted that the Free Churches have not had the influence that could have been theirs. He was secretary of Coventry Free Church Federal Council and served on Coventry Education Committee for several years.

In 1952 he was appointed Editor of the Carey Kingsgate Press and of the BMS. This was the beginning of a deep involvement in international Baptist affairs. He was responsible for the production of all the major publications for the Baptist World Alliance held in London in 1955. He rose to the challenge and began to make his mark among world Baptists.

by Reg Harvey

In 1962 he was appointed General Home Secretary of the BMS. The next 20 years saw many changes in the Society, to which Alberic Clement made a unique contribution. He was a rock of stability in his considered judgements, carefully weighed words and in the clarity of his interpretation of Constitutional matters.

He was convinced of the worth of the work overseas. By spoken and by printed word, he encouraged the denomination to give support on an unprecedented scale financially and in the continuing supply of volunteers for the partnership of the Gospel overseas. He believed that nothing less than the best should be offered in God's service. He set exacting standards for himself and his colleagues, thereby winning the respect of all. His overseas visits established him as a church statesman.

Alberic Clement served as a member of the Baptist Union Council winning respect for his contribution to the discussions in the Council, its Committees and particularly the General Purposes and Finance Committee. He was appointed, on the Union's behalf, a member of the Baptist World Alliance Council.

He was acknowledged as 'A English Gentleman' listened to and heeded for the quality of his contribution, particularly as he championed the cause of the younger and financially poorer Baptist communities. His depth of insight from the European standpoint was a valuable correcting influence on the near dominant American presence in Baptist World Alliance affairs. He helped found the International Missionary Secretaries' Conference within the BWA. He was invited, as a BMS Representative, to share in the European Federation Council Meetings, and was appointed a VicePresident of the BWA in 1980. Last year he went as their special representative to the Peace Conference in Prague.

He joined the governing body of Manchester Baptist College very early in his career and for many years was Secretary to the Board of Studies. When the College merged with Rawdon to become the Northern Baptist College his participation and commitment remained as keen as ever. He also served as a governor of Regent's Park College, and as Chairman of the Psalms and Hymns Trust. He shared in the affairs of the Conference of British Missionary Societies and its successor the Conference for World Mission.

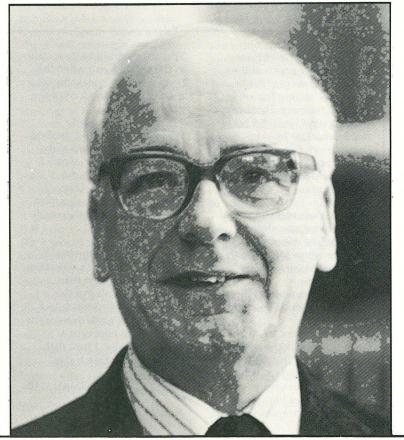
Mr Clement retired as General Home Secretary of the Society in April 1982. He was then elected Vice-Chairman, succeeding as Chairman in April 1983.

In retirement he continued to serve the Society in speaking and in committee. He had also been invited to write a definitive History of the BMS in preparation for the Bi-Centenary in 1992.

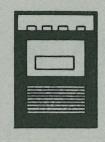
Many who saw Alberic Clement the public figure did not always realise the warmth of the man himself. The precision and care of his administrative activity sometimes masked his wit and humour. He had an apparently unlimited supply of interesting anecdotes and amusing stories culled from his wide reading, his keen appreciation of music and art and his wide experience, all stored in an extraordinarily accurate memory.

For virtually the whole of his ministerial career, the tasks have been shared and supported by his deeply loved wife, Joan.

In offering our prayers of thanksgiving for the quality of life of this exceptional servant of His, we pray God's blessing of comfort and strength for Joan.



TALKBACK



WHAT OUR READERS ARE THINKING

More An Obstacle Than A Foe

From Rev Ron Armstrong

I WELCOME Fred Stainthorpe's article in the December Herald ('The Minister, Friend or Foe of Missions?') and hope it will touch a few ministerial consciences! I don't know if Mr Stainthorpe was responsible for the headline, which goes further than the argument in the article — I doubt if any of our ministers is actually a 'foe' of Missions, perhaps 'obstacle'might be more accurate.

In my work of promoting world mission and BMS in particular among the churches, I do find Fred Stainthorpe's main points valid. Some ministers lack a world view for the Gospel, and are apathetic to the claims of 'The Great Commission' beyond their own neighbourhood. Their's is an attitude more reminiscent of the Jerusalem Church under James than of the Antioch Church which commissioned Paul and Barnabas for the Gentile mission (Acts 13).

The opportunities for the local minister to keep the claims of mission before his congregation are numerous, preaching through the Church Year as Fred points out, keeping the needs of BMS before the church in intercession and news reports, encouraging the Missionary Council in planning missionary events, giving the congregation an example in attending united missionary meetings locally (sad to say, some ministers still take the opportunity to go absent when a missionary is preaching).

I cannot generalise about theological training (although I think Fred's point was relevant to the situation when he and I were both in college together). I would hazard a guess however that the theology and claims of missions are neglected in the curricula of

our colleges, and that theology tends to be more 'church centred' than 'kingdom centred'. This may well be, as Fred argues, where the ministerial apathy begins.

To be fair to the minister, and speaking as one who himself spent nearly thirty years in the pastorate, he is under enormous pressures, his time is at a premium, all kinds of causes thrust their claims upon him, and I know the background. But this is not only theologically indefensible but practically also can lead to an imbalance in our ministry and in the church's total commitment to obedience to our Lord.

BMS is now producing more missionary preaching and educational material than ever. It is hoped that missionary secretaries will keep this before the attention of the minister with requests that he use it and put it to use in the church's education programme for all ages.

At a recent ministers' conference I attended over a three-day period, I laid out a display of BMS literature, especially focusing on the teaching material produced by the Society. I hardly saw one minister pause by that table, and don't think more than half a dozen items were taken throughout the whole conference. I hope this doesn't entirely reflect the ministers' concern (or lack of it) for world mission — but I do agree with Fred Stainthorpe that more of our brethren do need to waken up and take this question of our Christian obedience seriously.

RON ARMSTRONG BMS Scottish Representative

From Norman Ellis

MISSIONARIES with any experience of deputation will have read with warm approval Fred Stainthorpe's article on 'The Minister: Friend or Foe of Missions?' in the December 1983 issue.

The variations in reception one receives range from the genuinely warm to the distinctly frigid.

There is the minister's home where you are made to feel a member of the family and the vestry which conveys a very different impression (if the Minister is there to greet you).

One of the happiest weekends I spent was with the family of a minister who is now an Area Superintendent. On the other hand, there was the Home Counties minister's

wife whose first words on answering my knock at the manse door were, 'I hope you're not staying late on Monday morning. That's my washing day.' I assured her that I would be leaving straight from evening service, as my fiancée lived in London and I could see her before I left for home.

There is a marked contrast between the attitudes of some Baptist ministers and Anglican clergy. After I retired from the BMS, I spent six years with the interdenominational Leprosy Mission and was frequently on deputation. Whenever I went to an Anglican church, the reception was the same. The Anglican clergyman regards it as his personal responsibility to be present as your host in the church, or his deputy is there.

You are escorted to your chair in the chancel and when the time comes to speak, the vicar escorts you to the foot of the pulpit steps.

When the vicar and I reached the lowest pulpit step at the last parish church in which I preached, he spoke out of the side of his mouth, 'Enjoy yourself!' My reply, also from the side of my mouth, was, 'I shall!'. And I did.

In some Baptist churches where the minister's reception was something less than welcoming, I felt that the cause was not so much lack of interest in work overseas as the financial effects of a deputation visit. I trust that this is not the case today.

NORMAN ELLIS

New Malden, Surrey

Point of View

From Kenneth E G Akers

I AM glad Andrew Mawson has expressed in your columns a point of view concerning the Society's Brazilian work which I have been feeling very strongly for years.

So far as I remember only Derek Winter amongst the missionaries (I hope I remember the name rightly) has given anything other than the individualist and pietist point of view and he no longer works for the Society.

KENNETH E G AKERS

London

'Face Up To Reality'

From Evelyn Cornell

I AM writing to congratulate the Missionary Herald on your recent articles on people of other faiths. Unlike Mr A John Coles I feel that a better understanding of other people's faith is vital for real missionary work to take place. For example the article 'India is Rich' by Marian Carter attempted to show a little of how the beliefs of Hindus affect their way of life and thus the different emphasis which Christianity brings. To know that the influence of Christians could lead Brahmins to ask Untouchables for water gives great reason for joy if one knows a little about the

Hindu faith. Without that knowledge it is just an unimportant event. Christianity is a minority religion in many countries of the world and rather than close one's eyes to the fact that others believe there are other ways to God than through the Lord Jesus, we need to face up to reality. Rather than merely labelling all other religions as 'false cults' we should try to look at beliefs from both sides, just as Rosemary Williams' article on the conversion of a British girl to the Muslim faith tried to do. I am sure that Christianity will be the stronger for the more honest approach that this calls for. It is no longer

enough merely to say we are right and everyone else is wrong. A look at the Christian Church itself with its many divisions makes that a nonsense.

I welcome the more balanced approach that the *Missionary Herald* appears to be taking. I don't believe that 'salvation's plan is being compromised' (to quote Mr Coles) by looking at the beliefs of others. Rather I feel that the love of God can be shown in a fuller light and Christianity can justify itself even better.

EVELYN CORNELL

Southend-on Sea

Fascinating

David Doonan was part-way through the preparation of an article on the political and social situation in Brazil when he read Andrew Mawson's letter. Here is his reaction. The article will appear next month.

From Rev David Doonan In reply to Rev Andrew Mawson

DEAR ANDREW,
Fascinating! Fabulous!
Frightening! These were the
first reactions on reading your
letter published in the
December Missionary Herald,
received here in the centre of
South America well within the
same month. Communications
are improving!

Fascinating! That a (presumably) young Baptist minister living in the idyllic (for us who live in a permanent sweat) conditions of Kingston-upon-Thames should have such a competent view of Brazil's complex political, social and religious situation. Fascinating! A goodly number of Brazil's injustices stem from the social system which the Roman Catholic Church helped to establish. That some of her theologians and priests are

Fabulous

having second thoughts doesn't go far to alleviate the appalling ignorance and spirit of subservience which she created.

Fabulous! I thought, here is someone who, knowing what mission in South America is all about, will obviously conclude his letter with an offer to serve in Brazil. But no, the Third World's problems are still to be resolved from an armchair in Kingston-upon-Thames. Shame! We were praying urgently the other day for a pastor for the newlyborn church in Juina, a small town on the border with Rondônia. It is so difficult to get volunteers, partly because it takes about 40 hours on a bus from Cuiabá to get there. But it would be an interesting situation in which to test your 'incarnational theology which believes that God is present and working in the midst of the social-political world of His people'. Mind you, it would not be too easy explaining this to a small congregation of unlettered farmers who are busy swatting the mosquitoes from around their ears or trying to catch one of their twelve children

Frightening

(remember that the R.C. church prohibits the use of contraceptives) who has just decided to wee on the floor in front of the preacher!

Frightening! That you, dear Andrew, represent those who live in comfort on one side of the world and presume to have ready made answers for those who struggle on the other. That you, dear Andrew, have the temerity to suggest that BMS does not seriously sèek to evaluate its task, and to prophesy its demise unless it conforms to your particular version of the Church militant. That you, dear Andrew a leader of God's people, write in such a way that reflects a certain arrogance, which ill becomes a colleague in the frighteningly responsible task of communicating the word of God in a world gone mad.

Perhaps three years in Juina would be a useful experience. *Um ambraco*.

DAVID DOONAN BMS Overseas Representative for Brazil and the Caribbean.

Cuibá, Mato Grosso, Brazil.

Let Me Make It Quite Clear

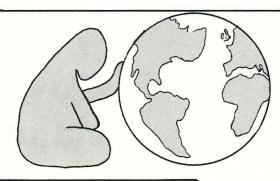
From Rosemary Williams

I AM sorry that my articles have upset Mr John Coles of Shetland. Firstly, may I point out to him that the accompanying photos were not mine but were presumably chosen by the Editor! Secondly, I wrote the second article in reply to a request from the Editor for further writings. Thirdly, I am not at all sure what Mr Coles means by my 'going down the road' that is 'dangerous and quite unnecessary'; nor am I 'seeking to appease' anyone. His instance of multifaith prayers in Westminster Abbey was a totally different matter from the one I was discussing. I did not suggest anywhere, moreover, that we 'accept our folk's conversion'; I made it quite clear that I felt distinctly unhappy, uneasy and saddened and hoped that readers would join us in turning to further thought and prayer on this important issue. Let me assure Mr Coles that I too believe in the glorious Gospel of our Lord Jesus Christ, who is the Way, the Truth and the Life.

I imagine that the situation is very different in Shetland from Birmingham and that our backgrounds account for our differing opinions. If Mr Coles ever comes to Birmingham, I would like to introduce him to some of our very devout friends of other faiths as well as our Christian ones.

ROSEMARY WILLIAMS

Birmingham





PRAYER

1784 - 1984



Bangladesh - Dhaka 5-11 February

DHAKA is often described as the city of mosques, literally hundreds of them, from large ones in the centre to small ones in the back streets, and five times a day the call to prayer goes out. Visibly you are conscious that this is a land where the vast majority are Muslims. Against this background, conscious of being a tiny minority the churches witness to their faith. As the city continues to spread out groups of Christians meet together for witness, and gradually more congregations are established.

Many people come from the villages to the city looking for work, and there is much poverty and physical need. The churches at Sadarghat, Farmgate, and Mohakhali all have projects for helping children — clothing, food, school books.

Father, we think of those for whom being a Christian may involve costs and temptations that we will never know, and who, at times, feel very alone. May they know your courage and strength, and through your church may your light and peace shine out.

Trinidad & Tobago 12-18 February

TRINIDAD has been described as the melting-pot of the Caribbean. The population is a mixture — East Indian, African, English, German, Taiwanese and Japanese. As a result there are 171 religious groupings including Hindus, Muslims, Bahai and Mormons as well as many Christian denominations.

There are 22 Baptist churches with 3,000 members and 15 pastors. They still look to the BMS for financial help, but hope to be financially independent by the end of the 80's. They are no longer inviting BMS missionaries as pastors to Trinidad, but they are looking for someone to help in a lay training programme.

What a picture Lord!

Island of sunshine and steel bands,

Caribbean colour and carefree people,
the caricature of the travel brochure.

Forgive us for not seeing the tensions of a mixed population and many faiths; the high cost of living and the low incomes; the needs of real people.

May the Baptist community, as it grows in maturity and broadens its vision, witness to your reconciling love, which can fashion many peoples into one family.





Zaire - Yakusu 19 February - 3 March

YAKUSU hospital, situated on the riverside so close to the city of Kisangani in the Upper River Region of Zaire is at a disadvantage. The standard of health care in Kisangani is not very high and a large proportion of the patients treated at Yakusu come from that city. This pressure of work can often get in the way of the ministry of caring in the many vilages of the large district for which the hospital is responsible. The economic problems of the country make it difficult to get all the supplies which are needed, and the Nursing School often faces staffing difficulties.

Yakusu is a centre for other Baptist work, in particular the Theological School to which there is a steady flow of students who put into practice what they are learning by preaching and working in the villages. BMS has a team of eleven workers at Yakusu, but the Theological School Director, Rev Kuvitwanga, and Dr Likwela at the hospital are Zairians.

Lord, bless the partnership of the BMS with the Baptist Church at Yakusu. Through your servants may the wholeness of the gospel be made known in the healing of body, mind and spirit.

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MISSIONARY MOVEMENTS

Departures

Miss S Evans on 22 November to Yajusu, Zaire Mrs N Passmore & family on 22 December to Khulna, Bangladesh

Mr & Mrs O Clark & family on 28 December to Kinshasa, Zaire

Arrivals

Mr R Foster on 15 November from Tondo, Zaire **Miss A Matthias** on 14 December from Nepal

Miss C Cox on 17 December from Kinshasa, Zaire Rev R & Mrs Connor & family on 17 December from Rio Negro, Brazil

Mr & Mrs I Morris & family on 20 December from Tondo, Zaire

Miss J. Parker on 22 December from Bolobo, Zaire Mr & Mrs L Alexander & family on 3 January from Pimu. Zaire

Deaths

On 9 November, **Rev Duncan Scott Wells, FCA** (India 1919-1955) (Society's Accountant 1922-1924), aged 93

On 28 November, Mrs. Agnes Morgan (India 1929-1967), aged 81

On 2 December, **Dr Ruth Young** (India 1917-1940), aged 99

On 4 December, Miss Constance E Waddington (China 1915-1947), aged 94
On 20 December, Rev Alberic Clement (Editor 1952-1962; General Home Secretary 1962-1982; Chairman 1983), aged 67

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (24 November-12 December 1983)

Legacies

	£ p
Mr E R J Bass	300.00
Mrs H M Brumby	823.29
Sir C C Chesterman	100.00
Miss A I Larke	500.00
Mrs S E I Lloyd-Williams	2,417.94

General Work

Anon: £5.00; Anon: £2.00; Anon (Cymro): £20.00; Anon: £30.00; Anon (FAE-Aberdeen): £10.00; Anon: £30.00.

Medical Work

Anon: £4.00.

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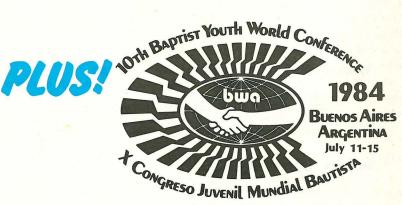
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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

MARCH 1984 PRICE 20p

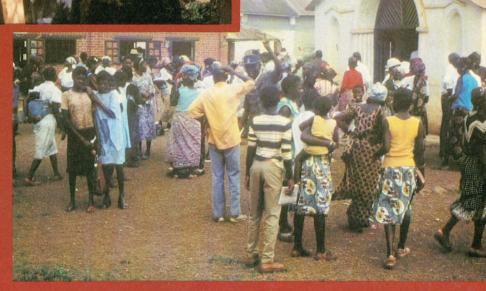
ANGOLA

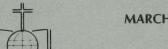




The challenge of our partnership with IEBA







MARCH 1984

IN THIS ISSUE

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- A PRESIDENTIAL 'FAUX PAS' by David Doonan
- COMMENTS, QUESTIONS, **QUOTES** by Deka
- MISSIONTALK News and views from home and abroad
- **TALKBACK** What our readers are thinking
- CALL TO PRAYER Guide for China, Nepal, Parana, and Zaire
- **MISSIONARY MOVEMENTS** FTC

Cover pictures of the churches in Angola taken by Angus MacNeill on his recent visit.

We share in the work of the Church in:

Angola

Nepal

Bangladesh

Sri Lanka Tanzania

India Jamaica

Trinidad Zaire

Brazil

COMMENT

RECENT correspondence to the *Herald* has criticized the BMS over its policy in Brazil. Well we don't mind criticism especially if it shakes us up and enables us to clarify our thinking. So perhaps it would be worthwhile to ask what we mean by 'BMS policy', and to discover just how free the Society is to pursue certain lines of action in the countries where we serve.

The missionary role has changed radically from even a few years ago. The day when missionaries could go into a country as controllers and directors has long since gone. Missions have changed into churches and national church bodies have been formed. It is no longer a question of what missionaries or the BMS can do, but of what the national churches can do with the Society's assistance.

Servants

It has never been our wish to create dependent and subservient Christian communities overseas. We rejoice then in their maturity and growth and our approach to them is one of equality and partnership. Some would even go further and say that those of us involved in overseas mission must see ourselves as 'servants'. 'Mission groups and mission workers must learn anew what it means to work within the structures of a truly independent church.'

'For missionaries, living the servant life among Christians overseas,' writes one commentator, 'will probably be even more difficult than we find it here at home. Cultural insensitivity and unconscious attitudes of superiority will always threaten this new style of relationships.' We have to recognize, and David Doonan brings this out in his article on Brazil this month, that national Christians will work out their faith according to their own patterns and ways of doing things.

Trust

This means that what we give in personnel and finance must be offered trusting that they will be used in the best way possible to advance Christ's Kingdom. We must resist the temptation to decide what is best for the church overseas.

Our missionaries go abroad at the invitation of the national churches to do specific jobs. In Brazil these have most often been pastoral and evangelistic responsibilities. But this does not mean that because they are not involved in other aspects of Christian work that these are neglected by the national church as a whole. Moreover, working as servants within the national churches makes it possible, and this is happening, to develop an understanding of the 'whole gospel for the whole man' in both its individual and social contexts. But this can only be at their pace, not ours, otherwise we shall be stepping outside the servant/partner role to become 'controllers' and 'directors'.

The Church today is a world Church. We are partners in mission with Christians of cultures other than our own. They are still asking for our help and willing to receive our people and our insights to strengthen the work of Christ where they are. Are we as willing to listen to them and to receive what they have to offer to us that the work of the Kingdom may be strengthened in our land?

MISSIONARY HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY 93/97 Gloucester Place, London W1H 4AA

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'There is still a real missionary task for our Society in Angola,' reports Angus MacNeill

Past and present dance together in the Angolan Church

ABOUT thirty of us were crowded into the pastor's house at Beu, as we sat listening to the old man speaking. 'To get there, we were right up to our necks in the water,' he said, 'but we kept going until we got to Kibokolo.' The story he was telling took some time but no one seemed in a particular hurry. Outside, people were gathering for a special stone-laying ceremony for the new Beu Church building. The Service was to take place later that morning under a very hot sun with little shade for the congregation. Inside the house, we were being transported back to 1934, when the old man and some elders had walked to Kibokolo to request a missionary to return with them to Beu. The old man was linking the present to the past in the time-honoured way of an African village elder and we all listened respectfully.

The past and the present were forever dancing before me as I travelled around northern Angola last November.

The old days

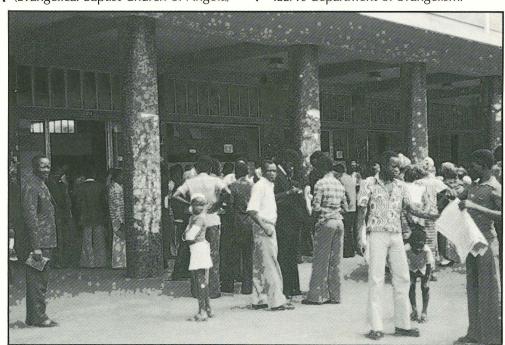
People talked to me about the 'old days' and showed me where Church activities had once flourished. I was taken around the former hospital at Mbanza-Kongo (San Salvador as it used to be). We stopped to look at the remains of the Calabata Bible School of the 1950's. We pushed the grass aside and tramped over the ruined foundations of all that had once made Kibokolo Mission Station such an attractive and busy place before the events of 1961 led to its destruction.

On the long drive up to Mbanza-Kongo from Luanda, I got accustomed to hearing the repetition of — 'and, do you see these trees over there? That used to be a village, as well, where one of our catechists lived'. In a few years' time, I suppose even the trees will not be noticed.

The present and the future

Yet, while people were ready to talk of the past, I could see that the eyes of many were fixed on the present and future. The Combattentes Church in Luanda is finding its converted shop premises too small for its large congregation and it is planning to erect a new Church Centre along with the IEBA (Evangelical Baptist Church of Angola) Secretariat. The Petroangola Church, another Luanda congregation, hopes to move out of its converted factory shop and exploit a large site by building a Church Welcome Centre as well as a new Church building.

At Maquela, a strategic town in the North, the Church has taken on a new lease of life as it now forms its own Church Region. People there talked enthusiastically, if maybe a trifle over optimistically, of what they hope to achieve. Kibokolo has its newly opened Bible School for the training of future pastors. Damba and Nsoso are Church growth points and the challenge of evangelizing the Kwango area is firing IEBA's department of Evangelism.



Angolan shop church



Congregation in unfinished church

On reflection, I can see that a brief incident in the town of Kibokolo was a symbolic tying up of the past to the present and the present to the past. We stopped to visit old Tata Sadi and his wife. Tata Sadi was Church Secretary at Kibokolo for many years, before having to go into exile to Zaire in the 1960's. Now retired from active service within the Church, he lives in a very simple house overlooking the rolling hills around Kibokolo. We sat talking under the shade of a tree. The group was an interesting one made up of Rev. Alvaro Rodrigues, the General Secretary of IEBA, Rev Fred Drake, Tata Sadi, his wife, his daughter and myself.

Continuity in God's work

As we stood to pray before leaving, there in some way stood representatives of the past and present in both the Angolan Church and BMS — an old Angolan Church leader, a present one, a former Overseas Secretary of the BMS and the current holder of that Office. I felt humbled by a sense of continuity in the work of God, over which He watches and cares.

As Angola still struggles to find peace and stability in the face of an on-going civil war which is always threatening to escalate, it must be more than a little comfort to Angolan Christians to know that the God of their salvation, as revealed in Jesus Christ, is also the God of history. The past has proved to them that guns, destruction and exile cannot 'Gainst Christ's Church prevail'. The present turmoil of Angola, sad though it is, will be no more successful.

At each place which I visited, there was always an occasion when I met local Church leaders and it was made clear to me that the Evangelical Baptist Church of Angola still wishes BMS to maintain a strong link with Angola. For some, this may be a sentimental approach, for many more it would seem to be a realistic way of doing God's work and fostering fellowship between Christians in different lands.

Send others

At the moment, the Rev Fred and Mrs Marjorie Drake are our direct link as they complete their post-retirement spell of service. 'Why not send some others?' I was asked. 'What about our various projects that need to be underwritten and supported?' was another question, as people talked about the Carpentry School at Petroangola or the many Church building projects. I was left in no doubt about our responsibility as a Missionary Society not to withdraw from our Angolan involvement.

I doubt if there will ever be any BMS missionaries living at Beu or at many of the other IEBA centres in Angola. A tie with the past is not the same as recreating the past. The road to tomorrow is the one which beckons. It remains to be seen how we are going to get through to our destination — easily? or 'right up to our necks in the water?', as the old man said.

I returned from Angola convinced that there is a real missionary task in that country for our own Society, as we take on the challenge in partnership with the Angolan Evangelical Baptist Church.

By Jim Grenfell

The story of an exiled Angolan pastor ministering to fisherfolk in Nova Scotia.

THE STRANGER IS A GIFT FROM GOD

LOCKPORT on the Atlantic coast of Nova Scotia is an old fishing town. For many generations the men have gone to the Grand Banks to fish for cod, while their wives worked in the fish processing factory. It was a thriving town, but, like many similar places here in the British Isles, it has declined in recent years as the fishing industry has fallen on hard times. Fewer and fewer boats are now based at Lockport and there is a good deal of unemployment. There is a fine beach, which in the summer attracts holiday makers, but it must be a very bleak place in winter. It is probably the last place any one would expect to meet an Angolan pastor as the minister of two Baptist Churches!

During our holiiday in Canada last summer we spent a few days staying with João and Nora Matwawana and their family. They are friends we have known and worked with for many years both in Angola and Zaire. João is now the pastor of the two churches of Lockport and Ragged Island and theirs is the only African family in the town and probably in the whole district. While we were with them, seeing something of the work in which they are involved, I remembered a hymn which has the theme 'The Stranger is a Gift from God'. It was a joy to hear how the people thanked God for Brother John and Sister Nora, as they called them - strangers two years ago.

When João started his ministry in Lockport he could not understand why so few men came to church. The deacons told him that deep sea fishermen didn't mind the women attending but they don't go themselves, except perhaps once a year for a memorial service for those lost at sea.

João suggested a men's meeting might be a starting point. The deacons agreed to back him if he tried to start one, but they had little hope of much response.

Breakfast meeting

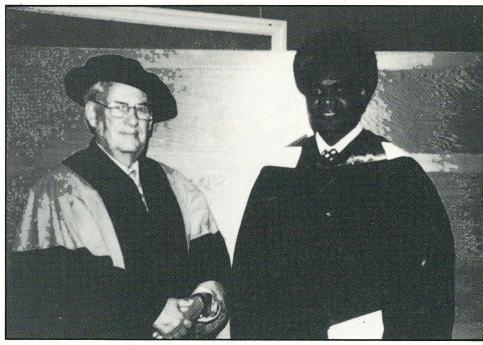
A short time later João had an inspiration! He remembered talking to two retired fishermen who told him they had been ships' cooks. Would they be willing to cook a meal in the church hall for a 'Men's Breakfast Meeting'? With their reputation as cooks at stake they needed little persuasion. The first 'Men's Breakfast' was a great success. The food was good; João's talk was stimulating, as he told them about his previous work in Africa; the men enjoyed themselves and asked for more. Now there is a regular monthly 'Breakfast' when over sixty men meet to have a meal and listen to João

or one of the other speakers he persuades to join him.

In both Lockport and Ragged Island everyone seems to know Brother John and he seems to know everybody. In a small fishing town almost everyone is related, in some way, a situation not too different from the towns in Angola and Zaire which João knew when he was a theological student and a young pastor.

A caring pastor

Being a pastor in the new situation was not too different from being a pastor in the old. Visitation of one or two people quickly led to contacts with aunts, uncles, cousins, brothers, sisters, grandparents, to say nothing of in-laws and the in-laws of in-laws. An African pastor, who loves his people like João does, soon knew them all, visited them all and won



Matwawana receiving his Master's Degree

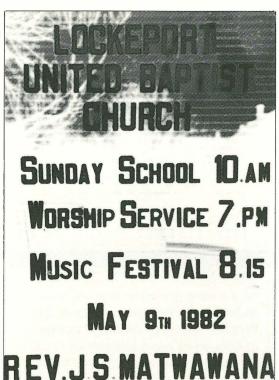
their confidence and their love. And the result? Some who had not been near the church for years came back into the fellowship! In the jargon of some who teach mission strategy and tactics this is called 'networking'. But in João's case it was neither strategy nor tactic, it was the natural activity of a good pastor who cares about his people.

During the Sunday Service at Lockport, while we were there, a very happy woman was received back into fellowship after over ten years. João had visited her and met the man she was living with. He got them to send their children to Sunday School and persuaded them to come to church themselves as an example to the children. Soon they asked him to marry them and João used his own English translation of the KiKongo 'Lusamisu Service'. (Lit. The Service for the putting right in the sight of God a common law partnership.) She now sings in the choir on Sundays, while her husband sits in the congregation with their children. He is in the enquirers' class and is to be baptized shortly, having found faith in Christ. The congregations are growing, the strangers have proved to be gifts from God.

Of course there have been difficulties. It's not easy to bring up a family and find good schooling for their six children in a strange land. But then life has never been easy for the Matwawana family. They were forced to become refugees twice, first in 1961 and again in 1976. During their first period of exile from 1961-1975, João studied to become a pastor and then served as hospital chaplain at IME hospital Kimpese, Zaire, for a number of years. He had a fine ministry and became well known and respected by people from many parts of Angola and Zaire as well as missionaries from many lands.

Sacrifices

When Angola became independent João said '... Now is the time to make sacrifices ...' and so he gave up his secure job in Kimpese to go back home to help rebuild the church of North Angola. But because of the civil war, after a few months João and Nora were forced to become refugees again and for a few months João worked with a small team of missionaries who set up the church sponsored refugee aid project in



Notice board at Matwawana's church in Nova Scotia

Bas Zaire.

While João had been chaplain at IME he had helped sick and poor people regardless of their political views or tribal background and back in Angola during the cival war period he and other church leaders had emphasized the need to pray and work for reconciliation. A courageous attitude when many people wanted a religion which would benefit their own political group interests regardless of others. During this period his life was threatened on a number of occasions.

During 1978 he went to Canada for he had been given the opportunity to study at Acadia University, Nova Scotia on a scholarship provided by the Canadian Baptist Overseas Mission Board (CBOMB). The following year Nora and the family, except for the two older boys who stayed in Zaire, joined him in Acadia. In

the University he worked hard and at the end of his course he was awarded his Master's Degree in Theological and Pastoral Studies.

The time had come for their return to Africa, the way back to Angola was apparently blocked by his refugee status at that time. CBOMB invited him to become a member of a team, to be involved in the imaginative and exciting partnership project with the churches in the Kivu Province of Zaire. João and Nora accepted the invitation and so in the Autumn of 1981 the family flew to Kenya where they were to learn Swahili before going on to Kivu.

Sent back

They landed at Nairobi but the Kenyan authorities refused to allow them to leave the airport. They seem to have suspected João of being either a criminal or a political agitator, and acted accordingly. They insisted on sending them back to Canada immediately. They were travelling non-stop for three days and for part of that time João was separated from the others and they were not told what had happened to him.

Stranded in Canada without adequate documentation to travel and no possibility of a speedy change in their status, they spent two or three trying months living out of suitcases in the homes of Canadian friends. Then one of the tutors at Acadia remembered that the Lockport church was without a minister and perhaps they would be willing for the Matwawanas to live in the manse and for João to conduct some of the services. So after negotiations, it was arranged, with João being asked to be their minister. There were difficulties as one or two church members were opposed to the idea of having an unknown African as their pastor. Not surprisingly in the end some of those who were in opposition are João's keenest supporters.

That is how the Angolan stranger became Brother John of the Lockport and Ragged Island Baptist Churches. João's heart is still in Africa and one day he hopes to return. Meanwhile his ministry to those Nova Scotia fishermen and their families is proving that a stranger can be a gift from God.

Continuing Owen Clark's account of the building of an airstrip in Zaire

WINGS OF THE MORNING

WE WOKE early to the sound of light rain, and Don and I were soon away to collect the Yamaha. Once mounted we went to the nearest beach, but, apart from a few boys, there was little sign of life. Further down the shore, however, we were surprised by the sight of Mbonkumu and the Commissaire negotiating the services of a boatman, who has a large, covered, flat-bottomed canoe with a powerful outboard motor. In no time the motorbike was being lifted into the boat, and Don and I were soon heading across the now calm surface of the lake. Some fifty minutes later eager hands lifted the bike on to the opposite shore, where the boatman agreed to await Don's return. We mounted and left the beach, and as we came on to the sandy road which headed westwards, were reassured by a roughly painted signpost, which read, simply, 'BOLOBO 356 kms'. Fortunately we were not going that far.

Not having ridden pillion for many years, the ride to Ngongo-Basengele was not without its moments of exhilaration on straight, smooth stretches of road through the forest. In areas of open grassland, however, our progress was slowed by large puddles of unknown depth in the road, from which we emerged spattered with mud, in spite of circumnavigating them with care. A number of small streams had to be crossed, the bridges consisting of large, flattened tree trunks, but as long as Don was prepared to ride across I stayed on the pillion, clutching my Lingala Bible. In the event, no mishap marred our journey. In each village our passage created a minor sensation, with goats and hens scattering before us, and sometimes a yapping dog taking up the challenge, but those villagers that caught sight of us waved a friendly greeting.

It seemed surprisingly far by road, and almost an hour had gone by before we came into a very extensive village and realised that we had reached Ngongo-Basengele. Some distance ahead we espied the large church and people already gathering. As we approached they smiled delightedly and pointed to a nearby house, where the pastor and deacons were preparing for the morning service. Pastor

Lombe, whom we had known as an able pastor in Kinshasa, greeted us warmly and said how disappointed everyone had been that we had not landed the previous day. When we explained the present plan, however, they directed us to a road leading out of the village, through some forest, to the airstrip. We would come upon it some two kilometres away, they called, as we rode away.

The surface was firm

On the ground the airstrip appeared much larger. Don's first concern being to measure its length, he made for the nearest extremity. With a glance at his speedometer he set off straight down the middle at a good speed, and only slowed at the far end. It was the smoothest ride that we had enjoyed that morning, and Don was satisfied that we had clocked a thousand metres. Next we returned at a more leisurely pace, surveying the surface to right and left, looking for pronounced mounds or dips. At one point a slight mound betrayed where a termite hill had been



Mbonkumu and the Commissaire negotiating the services of a boatman



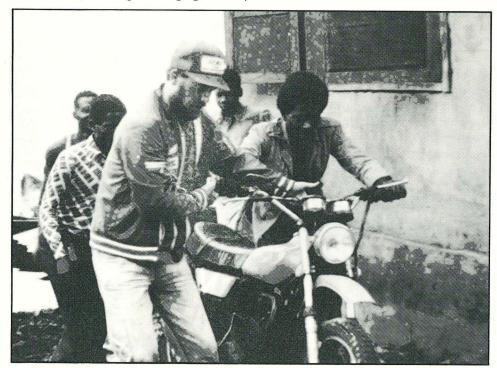
'. . . eager hands lifted the bike'

imperfectly cleared, but the surface was firm the whole length, and all tree stumps had been removed from the grass at the edges. Don would still want the tall grass cut back another metre on either side and a circular turning area cut out at each end, but these improvements could be made later. For the time being, he declared, he was ready to make this handmade runway operational.

By the time that we had regained the village Pastor Lombe and his congregation were already in the church. I made for the nearest door and waved Don on his way back towards the lake, hoping to see him again in a few hours' time. A place had been reserved for me on the platform and, in answer to the pastor's query, I whispered that I had come prepared to preach the sermon. Characteristically the service was enlivened by some good singing, both by

different choirs and by the large congregation of all ages. My message from the Word of God was simple and couched in somewhat rudimentary Lingala, but the congregation listened attentively, I thought. Or did they have one ear cocked in the direction of the lake, from whence, at some point, a small aircraft would appear?

For my own part I had mentally estimated how long it would take Don to reach the lake and cross it, to return the motorbike, to round up his passengers from where they had been worshipping and get them, with their baggage, to the airfield. Once airborne it would take less than half-an-hour to fly from Inongo to Ngongo-Basengele. I felt that we had a good chance of finishing worship before their arrival brought an untimely interruption. That was before I realised that there was to be a Communion service.



Leaving the beach

As custom would have it the congregation went out at the end of the main service, and only the members in good standing returned for Communion. To begin with, some former members, who had been under church discipline, were readmitted into full membership, with evident rejoicing on both sides. Then the service followed the customary pattern. There being about two hundred communicants present, it took time to distribute the bread and eat it together. Likewise, the cup. Being, myself, in the circumstances, acutely conscious of the passage of time, I had occasion to admire my Zairian friends' capacity to be totally absorbed in the matter in hand. No hint of pressure, nor trace of hurry marred the solemn act of remembrance. At that moment it was the only thing that mattered, as we drank together in obedience to our Lord's desire. With some gratitude I realised that the cups were being collected up.

Closed doors

While the deacons were completing their task a cry from somewhere outside alerted the worshippers to a distant drone that was becoming more and more audible. As a surge of excited comment ran through the church, the younger ones got to their feet and began to move. A nod from the pastor, and the stewards quickly closed the doors and window, preventing the premature departure of all but the more agile. As soon as sufficient order had been restored Pastor Lombe pronounced the benediction and dismissed his flock. They needed no second bidding, and the building emptied in record time. All formality having disappeared, I followed the pastor outside, where everyone was scurrying in the same direction.

It took Pastor Lombe no time to commandeer two bicycles, for his own use and mine, and we were soon threading our way up the sandy road amongst the chattering villagers. We were with the latecomers, however, and unlikely to witness the historic touchdown. This quickly proved to be the case, for, rounding a curve, a slackening of pace and an excited hubbub warned us that a more substantial crowd was coming in the opposite direction. Our party could be discerned at its head, preceded by a warrior in traditional dress. He carried a number of small spears, and made threatening gestures to all who stood in the path of his approaching chief. Resplendent, but stern behind his orange mask, the chief processed with fitting dignity, while his people noisily greeted his return. Beside him, as the honoured guest, unmistakably American in his peaked cap and with his camera at the ready, Don appeared pleased. Behind came Deanna and Mbonkumu, radiating his huge delight, and enthusiastically greeting one and another. His wife was surrounded by relatives, one of whom was proudly carrying the child. Only reluctantly had Don agreed to walk into the village, Deanna told me, fearing too much loss of time. His main mission accomplished, he was concerned to complete the journey. He had arranged to call at Bolobo to pick up Andrew North, and to return to Kinshasa from there. The round trip would take nearly three hours, which left little margin for reaching Kinshasa by sundown at six o'clock. He had finally accepted to visit the village for one hour, but made it clear that he would take off again soon after two o'clock, with or without his passengers.

Speeches and displays

As the procession entered the village in triumph it paused a moment while Pastor Lombe gave a short, formal greeting to the visitors. We were then led to a temporary grandstand, made of palm branches, and invited to occupy the armchairs which had been borrowed for the occasion. The chief's five wives filed past to greet him, and politely shook our hands. A duplicated programme distributed by the pastor included speeches, choral items and displays by school children. It had been prepared for the previous day, when we had been expected to arrive before midday, the pastor explained. It would have continued all afternoon and terminated with a feast, for goats and chickens had been donated for the purpose. He now understood that we would not be able to stay the night, and would curtail the programme accordingly.

After calling for order Pastor Lombe launched into his official speech of welcome, thanking Mbonkumu, the pilot and the passengers for making this inaugural flight. In his reply Mbonkumu explained the reasons for our delay and congratulated the people on the work they had put into preparing the airstrip. For his



The warrior and our party

part, the chief thanked the Christian community for their contribution to the general welfare of the people, providing a new means of dealing with medical and other emergencies. In turn I gave a word of encouragement to the local church on behalf of the General Secretary and the wider family of the CBFZ.

Every speech evoked enthusiastic response from the crowd, who would happily have prolonged the event. At last Pastor Lombe announced that the visitors were obliged to return to Kinshasa, but invited them first to accept a little refreshment. Soft drinks were ready in the small house behind, and chicken, rice and plantains were served. During a hurried meal the District treasurer showed me how

he kept his accounts. Deanna passed on some booklets to the pastor and enquired about his Christian Education activities. There being no time to visit, the pastor described the church schools and their work. He also spoke about the dispensary which they had built, and emphasized their need of a trained nurse to run it, the nearest hospital being at Inongo.

More work to do

By now Don had borrowed a bicycle to return to the airstrip, and asked us to rejoin him there within fifteen minutes. A messenger was sent in search of Mbonkumu and his wife, who had gone to visit relatives, while, accompanied by the pastor and a joyful throng, we retraced our steps up the sandy road. At the airstrip Don took time to show the pastor what work still needed to be done, and emphasized the need to maintain it in good condition. A radio transceiver would also be needed to arrange flights and report on weather conditions. Fortunately Mbonkumu and his family arrived in time to be strapped into their seats as farewells were exchanged all round. The little Cessna nosed its way to the end of the runway, turned and roared into life. Our final glance out of the windows revealed the wildly waving villagers, obviously shrieking their 'au revoirs', as we sped by them and up and away.

As we settled on a steady course westwards, Mbonkumu was recounting events, and wishing that we had spent more time at Ngongo-Basengele. He also confided to me his regrets at leaving two goats behind, as though the pilot had been unreasonable.



Pastor Lombe giving formal greeting



Don showing the pastor what work needs to be done

'They were given for us to eat,' he said, and I knew how much they would be appreciated in Kinshasa, where food was expensive to buy.

'Anyway, I asked them to send them by truck,' he added, content that he still had a card up his sleeve.

With a limitless, blue sky above and dark green forest stretching endlessly in every direction below, we droned on. An hour went by, and only the distant sight of the sun shining on the broad Zaire river betrayed that we had made any progress. Little excitement in that kind of flying, I thought. A MAF pilot's job was not all glamour. His aircraft had it's limitations, and the clock, his charts and the weather imposed their constraints upon him, with safety margins to be allowed. These factors being only partially appreciated by the passengers that he served, it was often a hassle to obtain their co-operation. At least we were turning away from the river and circling over the Bolobo airstrip. At one end a group of missionaries could be seen standing near a landrover, while halfway along a small herd of black and white goats grazed contentedly, only scattering when the noisy intruder descended towards them.

Airborne again

With time for only a brief exchange of greetings and news, we left mail for our Bolobo friends, and Andrew took his place on board. Airborne again, we began to follow the Zaire river homewards to Kinshasa, knowing that we could barely make it before nightfall. An occasional cargo boat disturbed the smooth surface of

the river, and in places the canoes of riverside villages hugged the bank. Across an invisible frontier the Republic of Congo, on the far side, gave little sign of human occupation. A bird's eye view of Tshumbiri, one of our district centres, aroused our interest, as did the small town of Kwamouth, where the river Kwa swept water of a different shade into the main stream. Forest gave way to grassland, the nearer we got to Kinshasa. By the time we were crossing the sandbanks of Malebo (Stanley) Pool the sun was low enough to tinge Kinshasa's buildings with an orange glow. Coming in low over the small boatyards and across the railway line, we touched down almost immediately on the tarmac of Ndolo airport, knowing that within half-an-hour the unlit runway would be in total darkness.

Don taxied first to the airport building to release his passengers and their baggage, and we thanked him warmly for a safe trip. It hardly seemed possible that we had been away less than two days. In that short time not all of the aspirations of the various participants had been satisfied, but the essential had been accomplished. An airstrip had been opened at Ngongo-Basengele. A new transport facility had been brought to a relatively inaccessible area. The hopes of the villagers who had provided the necessary labour had been vindicated. Mbonkumu had demonstrated to his people that, although he had long since moved to the relative comfort of Kinshasa, he had not forgotten his obligations towards them. Not least, Christians who had begun to feel a little cut off from the wider church had been encouraged by the reminder that they belonged to a worldwide Christian family, which prayed and cared for them.



Bandeirante

avid Doonan

until now, shown himself faithful to his promise to press forward with complete democratisation. It is difficult to imagine the clock being put back almost twenty years to the last revolution!

The poor continue with us

But certainly Brazil's difficulties are great and, in the present political and social climate, it is impossible for the ' government to gloss over them. Journalists, humorists, political commentators are using their newly granted liberty to attack government

Presidential 'faux pas'

QUESTION — What has Lagos, the Nigerian capital, to do with the election of the next President of the United States of Brazil? Answer — On the afternoon of Wednesday, 16th November 1983, the actual President, João Figueiredo, on a State visit to Nigeria, pronounced himself in favour of a free and popular election for his successor in 1985.

The news of this statement, even though given in ambiguous terms, fell like a bombshell into the fermenting political arena here in Brazil. The present majority party, of which the President is a member, has a political mandate to nominate the next President, and for several months a few names have been jockeying for position in the Presidential race. However, all opposition parties and, it would appear, the vast majority of the people of Brazil, are pressing for an open election. So much so, that some of the members of the government have begun to admit the possibility of such a vote. And now the President himself has come out in agreement.

For the moment, this news has even taken the lead over the constant preoccupation with the economic crisis. The media are almost obsessed with the question of succession. No doubt there are party interests behind all this and the government finds itself under more and more pressure to open up a complete democratic process. It would seem improbable that there will be a sudden reversal to military domination, for the President, himself a military man, has, up

dependence on the meagre generosity of others. To be unemployed in Brazil is to receive nothing, for there is no state aid to those who do not or cannot work. The first move of every firm in crisis is to cut back on staff and in Brazil when you are told to go you have to go, although all registered firms are legally obliged to pay compensation based upon the time of service given.

Yes, there remain many injustices; some are being removed and others are under attack. But Brazil is a large country to keep your eye on and the underlying cultural basis is quite a long way from policies and even leading politicians. One national weekly recently majored on the demand to 'have Delfin's head'. openly calling for the dismissal of our equivalent of the Chancellor of the Exchequer, who spends a great deal of his time travelling the world to raise loans to pay back the interest on other loans! In reality, no one can offer a solution to the spiralling economic crisis. The humorist's solution is to sell all of Brazil's tourist spots to the USA!

Yet the shops are full and the TV adverts encourage all to come and spend. Everywhere is an abundance of food and manufactured goods, everywhere that is other than in the disaster areas of the North East. But this year there will be fewer people able to purchase the abundance they see. Economic crisis always hits the poor hardest and Brazil has more than its fair share of those who suffer hunger and live in daily

the 'old fashioned' protestant work ethic. There is still overt admiration for the 'gogetter', the modern counterpart of the 'bandeirante', and the law is quite popularly considered as one of those inconveniences to be acknowledged only as necessary! A Brazilian does not think like a Britisher (how hard for a foreign missionary to learn!).

'if God wills'

And so, Brazil is spawning violence in frightening proportions and the news of its activities is brought to every home via TV. The student world is talking and agitating and in some areas activists are at work. Police reactions are more primitive, more violent — another subject for TV coverage and press criticism.

What is the solution? Change the government? Well, that is now a possibility although the majority of Brazilians seem to have little hope that any of today's politicians will work the miracle. Perhaps the saddest thing is that nobody really expects that others will act with any other motive than self interest. What keeps us going is the eternal optimism of the Brazilian people, who know that they have a great country and believe that, 'if God wills' the most repeated phrase in Brazilian vocabulary after 'thanks be to God'), things will one day get better.

The Roman Catholic Church

Bringing the name of God into the situation obviously raises the question of what part the churches play in all this. I believe that the only church which consistently shows political interest is the Roman Catholic Church, although the political and social aspirations within her are by no means consistent! Traditionally linked with authority as the state church, the Church of Rome is present on all official occasions and predominantly present in the mind of the Brazilian people. As one Brazilian said to me -'For me to leave the Catholic Church would be to cease to be Brazilian'. Yet the very tradition of the Roman Catholic Church has led to a spirit of submission, obedience and even fatalism which has kept the mass of the population from aspiring to better things.

However, as Peter Hebblethwaite demonstrates in The Runaway Church, the post Vatican II Roman community is rapidly becoming quite a new and diverse one, and all the developments he traces in his book are to be seen here in Brazil. There are priests working within the local communities seeking for social reform, and often from differing political bases. There are the areas of charismatic renewal, seeking spiritual change and reality. There are the traditional orders serving in hospitals and schools, penetrating to all levels of society. If there is a church which has the power in a political sense to change social structures in Brazil, it is the Roman Catholic Church. However, there is no sign at the moment that she is preparing to jettison her traditional conservative role to launch an attack on Brazil's ills.

One of the main reasons for the lack of moral and spiritual force within the Roman church is that a high proportion of her members are more realistically attached to Spiritism than to Christ. What really shapes their lives and guides their destiny is not the knowledge of the Lord of the Church but witches and mediums, specialists in the occult, prognosticators of the future, trances and sessions in the night, spells and revelations from the dead. This is the folk religion of Brazil somehow intertwined with the traditional language of Christianity and making this a people with a religion of escapism with almost no moral or social demands. It is a religion of emotion, sentimentalism, tears and vows, but practically divorced from the hard world of politics and business where the devil takes the hindermost.

The Evangelical Churches

The evangelical churches are for the most part apolitical. There are moves within the Methodist Church, some areas of Presbyterianism, and other lone voices who seek to stir the sleeping political and social conscience of the evangelicals, but tradition and caution are strong guardians to shake! We make the following observations:

 The majority of evangelical Christians in Brazil are of humble origin. Paul's words to the Corinthian church about 'few nobles' are an apt description of our churches here. This means that knowledge of church history, of

A wind of concern is probing the mind of Brazilian Baptists

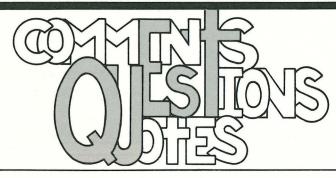
theological discussions, of philosophical thought, is not widely distributed! Also, in a more practical sense, it means that there is very little economic or political clout. The evangelicals are courted by the politicians on the run up to the elections (our state governor even went forward at the appeal in the Assemblies of God Church!) and then conveniently forgotten!

- 2) Unfortunately, the more 'noble' members of the evangelical churches are nearly all as far as an outsider can see involved in masonry. Without entering into all the pros and cons of this society, it would appear to be one of the most important influences in maintaining the status quo, in helping the haves over the have nots.
- 3) But things are changing! One of the subjects to be discussed at the National Convention of the Brazilian Baptist Churches in 1984 will be the creation of a department of 'Social Action'. No, it's nothing to excite the 'liberation theology' department, but it is the first breath of the wind of concern probing the minds of the Brazilian Baptists. Just as the

- evangelical awareness of social issues is not such an aged adult in Europe so time must be given to allow the ideas of a new generation to come to birth. We do wrong to try to impose from the outside what must be the result of thought and debate from the inside. We, who have the privilege of living within the ferment of ideas which is modern Brazil, see our small part as opening up windows of light coming from other directions, not as forcers of doors, demanding the right of entrance for all ideas which appear good to us.
- 4) The spiritual store of the good news in Christ is still the most important treasure which His church is called to share with others. The appeal to seek in Christ a new heart and a new spirit remains the unique way to a new life, a new home and a new community. Time after time man's dramatic political visions end in shipwreck on the rocks of human pride and selfishness. As long ago as Isaiah, the need for a new 'president' led the prophet to declare that only in the One sent from God was there any possibility that 'He will bring true justice and peace to all the nations of the world' (Is. 9:6, 7).



Open air preaching



By DEKA

'ANYONE moving into another culture and climate is under stress, as we ourselves have experienced' — the words of a missionary couple in their first term of service. Perhaps we are aware of this, to a certain extent, in regard to our missionaries, it is so true, and they do need our loving, prayerful support as they seek to settle and adjust to different foods, standards of living, customs, behaviour patterns, social life and much else.

But those words that I quoted actually referred to a national pastor who had been abroad for further studies. Do we realize that the stresses are just as great for members of other ethnic groups, and countries, living here in our homeland? There are many adjustments for them to make also — for some it may mean the lack of support of the extended family; it may even mean leaving wife and children behind; it may mean a higher standard of living, more goods in the shops, and all the temptations of Western Society. It can often mean loneliness, disillusionment and so on. And the result of all this may have tragic consequences.

Our missionaries are very appreciative of all the help they receive from nationals — patience with their attempts to adapt, great understanding with fumbling efforts to speak another language, and forgiveness for unwilling mistakes and hurts caused.

Do we show similar understanding to our non-British visitors and residents? How can we help?

QQQQQ

How many books have you got in your house? I am sure that a great many of us have no idea how many we possess.

A Zairian pastor came to the West for further study, and on his return one of the things he commented on with appreciation was the library facilities in the college, and the comment from missionary colleagues:

'It made us realize how few books Zairian pastors like him possess and how much we take our shelves full of books for granted.'

QQQQQ

'Life is now a fight for survival' — a quote in a letter from Zaire, but as the writer of it recognized, it has meaning in other places as well. With inflation rising alarmingly in many countries — just imagine the effect of a 500% devaluation, and the result this has on all prices, and the growing inadequacy of wages — and the knock-on effect this has on many aspects of life, food, transport, medical expenses, and school fees. The list is endless.

Do any of us know what it is really like to have to struggle for life on the

physical level because of inflation, when money is just not sufficient to meet basic requirements? I don't mean anything but the basics, not the occasional meal out, or the special treat, but just not being able to afford to buy the food your child needs, or daring to go to the clinic or hospital because there is not even money for a token charge for treatment. But this is the daily headache, and heartache, for many in Brazil, Zaire, Bangladesh and other countries.

What would we do in that situation? Can we just sit back? Look at what the International Protestant Church in Kinshasa is doing:

We have decided to increase the proportion of our budget set aside for outreach and aid. Working with the French congregation who share our premises, we have set up a programme to give assistance to the poor and desperate people who come to us for help. It is little enough that we can do in the face of the great need, but 'it is better to light a candle than curse the dark'.

What is the little that we ought to be doing?

BMS STAMP BUREAU DO YOU COLLECT STAMPS FOR THE BMS

As an individual or as a church, do you collect the stamps off your mail for the BMS? If not, why not start now? Carefully cut round the stamps without damaging the perforations. At church, a suitable box labelled up and put in the porch will bring in supplies.

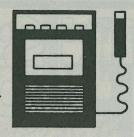
Even common stamps can be sold in bulk.

When you have enough, please parcel and send to:

Rev. Roy Cave . 77 Hurst Park Avenue Cambridge CB4 2AB

Collect Stamps for BMS at your Work, Office, School, etc

MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD

Worm in a bottle

JANUARY 8 was an important day in the life of Kin and Sue Liu and the church at Newbridge, Birmingham. They originally came from Hong Kong, but on that Sunday they were commissioned for service in Nepal.

John Watterson, the minister, conducted the service in which Kin told of the work he will be doing as a laboratory technician. He invited the children present to look through a microscope and showed the congregation an ascarius worm in a bottle.

In Nepal Kin will be helping to improve health standards by getting rid of internal parasites. His wife, Sue, is a nurse and they have two children, Tin-yue and Cherk-Yun. Kin and Sue have been in membership at Newbridge for four years and it was during a meeting for Bible study at the church that they heard God's renewed call to missionary service.

Marjorie Thompson, the church's missionary secretary, spoke on behalf of members when she thanked the couple for the contribution they had made to the fellowship, and pledged prayer and financial

support to them during their service in Nepal.

Other members stood in their places and wished the family God's speed and greetings were also brought from the Bordesley Green Church. The Rev A Betteridge of the Bible Society, the Rev J Grenfell, tutor at St Andrew's Hall and Mr P Briggs, BMS West Midland Area Representative were present and took part in the commissioning service.

Ruth Turner, the church secretary, who works in the West Midland Baptist Association office, said, 'I would not give a thank you if given Kin's worm'. But she was pleased to give Kin and Sue the gift of a Nepali Bible. Another copy was given in the name of the Bible Society. After thanking the church for its support, Kin gave the Newbridge fellowship an information and guide book of Nepal.

As this Birmingham congregation listened to Kin as he told of his call and his new work everyone knew that a new link was being forged in the chain of partnership between churches in Nepal and Newbridge.



VALERIE WATKINS is the first missionary candidate from the Welsh churches for 25 years, and she is the first lady candidate brought up in the Baptist churches of West Glamorgan for over 50 years. So her valedictory service was a time for great rejoicing and the large chapel at Rehoboth, Briton Ferry was filled for the afternoon service on January 7.

Valerie's parents have been members of that church since she was born, and three former ministers, who know the family well, were present. One of them the Rev Islwyn Davies, now Secretary of the Baptist Union of Wales presided at the service and gave the address. Two young people, friends of Valerie, led the devotions be-

fore she spoke of her call to missionary service.

The BMS was represented by Welsh Representative, the Rev Carey Garnon. He pledged the support of the Society, and appealed to the congregation to back the first missionary candidate from Welsh churches in a quarter of a century.

Valerie will be serving as a teacher at Upoto, Zaire and will be sharing a house with Alison Isaacs of Swansea. Alison was present at the service and was amongst those who brought their greetings and good wishes.

Greetings were also given by Mr Arthur Phillips, the church secretary, the Rev M J Williams, President of West Glamorgan Baptist Association; Mr Ronald Lewis President of the Neath Baptist District Meeting, The Mayor of Neath, the Chairman of the West Glamorgan Education Authority, and former ministers the Rev D G Hutchinson and the Rev Robert Bawden.

Valerie Watkins was trained at the Cardiff College of Education. She taught at various junior and primary schools in West Glamorgan before going to St Andrew's Hall, Selly Oak and Belgium for her missionary training.



Make a joyful noise!

PRAYER meetings have their lighter side especially in Brazil, so it seems. A few weeks ago, in the absence of the BMS missionary pastor, a dear old lady prayed:

'O Lord, send us someone gifted with music. Lord you know our pastor cannot sing, and his wife is hardly any better. We need so much a musician.'

A note of realism has just been sounded nearer to home. A member of Mission House staff was recently invited to lead prayers at the YMCA.

'We have readings, prayers and an address,' he was told. 'We don't sing. We think the Lord has enough to put up with!'

SOS North-East —

IN BRAZIL, reports BMS missionary John Clark, from Camp Grande, Mato Grosso do Sul, inflation has risen from 120 percent to 211 percent, and Brazil's economic crisis has been world news. The International Monetary Fund has become a household word, and the effects of its economic medicine are very apparent. The country is entering its worst ever recession. Unemployment is causing great social hardship, with no social security benefit to protect those out of work.

A typical case is Juan and Janette. Juan, who is a Chilean, was converted in Cascavel on the night he was contemplating suicide. He became president of the young people and treasurer of the church. His presence in Brazil was legalized and he did a mathematics degree at the University there. He is now married with three young children.

In the last year he has had four months' work. As so often, unemployment affects immigrants first. He is behind on his rent. The family have had to sell or pawn belongings to keep going. Janette said, with tears in her eyes, 'I pawned my engage-



ment ring to pay last month's bills. What can we do this month?' They are among the fortunate. The church has been helping, and Janette's father sends help when he can. Thousands are worse off.

It is perhaps hard to imagine what 230 percent inflation means. Remember when inflation in England went over 20 percent a few years back? Think of that kind of inflation each month! In order to get people to save, the banks have to offer daily, weekly and monthly interest rates. It becomes almost impossible to work out what is a good price for an article. Brazil has just done away with its equivalent of pennies. They had become completely worthless.

Most Brazilians have had their salaries adjusted by a maximum of 100 percent, which means they have been halved. This is happening at a time when Brazil is trying to re-democratize. There is a theory 'that no democracy can withstand an inflation above 180 percent, so Brazil's economic woes have strong political and social undertones

Brazilian Baptists have been putting more emphasis on social action to go with their long standing emphasis on evangelism. The drought stricken north-east is in a desperate situation. Our state convention has adopted the state of Alagoas. In May we shall be sending up lorry loads of food, medicines and clothing. The churches are becoming collecting centres. The slogan for the campaign is: 'SOS North-East - Christ the only solution.' Our college will be sending up a team of students to help with the distribution and to take the 'words of life' to those in desperate spiritual as well as social plight.

We didn't even pray for it!

BRAZILIAN Baptist evangelist, Dr Nilson do Amaral Fanini, often called the Billy Graham of Brazil, can hardly believe what has happened to his organization, Television Ebenezer Limited.

'We received something we had not even prayed for,' he states, referring to an inactive television station in Rio de Janeiro, which was formerly operated by the Roman Catholic Church. Brazilian President, João Figueiredo signed over this station with its broadcasting licence worth \$1.5 million to Fanini's company. He now has two years to raise \$5 million to equip the defunct station and bring it up to modern standards.

'I'm excited at what this station will do for the more than 40 million viewers we will be reaching,' he says. Presently he has a weekly broadcast which is syndicated to 152 television and radio stations.

The President's action in giving the station to a Baptist organization has stirred up among Catholic criticism citizens and organizations. But Fanini is in good heart. 'In 1982 when Brazilian **Baptists** celebrated their centenary,' he 'President Figueiredo says, praised Baptists and called the Christian gospel the solution to Brazil's difficulties. We will proclaim the gospel of Jesus Christ from this station.'

Baptists too have criticized the awarding of Channel 13 to Fanini. They are worried about Baptist involvement in a station which will be broadcasting a wide variety of secular as well as religious programmes. However Fanini has indicated that the channel will not carry advertizing for alcohol, cigarettes or lotteries, and will not show soap operas and films of doubtful morals or violence.

Dr Nilson Fanini is President of the Baptist Convention of Brazil, which has 580,000 members in 3,060 churches.

We have lost a great leader

MESSAGES have been received from all round the world following the death of Alberic Clement, Chairman of the BMS and for 20 years its General Home Secretary. The following extracts from some of the communications reveal just how highly he was regarded throughout the world.

'Alberic was such a brilliant leader and at the same time a very warm-hearted and humorous man. His comments were always listened to with great respect because of his great insight and sound judgement. He was much appreciated for all his contributions and we shall miss him in very many ways.'

Knud Wumpelmann, Secretary of the European Baptist Federation.

'I have had the privilege of sharing fellowship with Alberic for about 20 years and we have been together for meetings of EBF and BWA. I have appreciated him for the way he has shown brotherly love and concern.'

Sven Ohm, Chairman of the International Missionary Secretaries' Conference.

'Baptists all over the world have lost a great leader.'

Gerhard Claas, General Secretary of BWA.

'We people in the Baptist Union of North India value and remember Mr Clement's services which he rendered for the cause of the Baptists in India. We remember him as a champion of the Baptists' interest.'

John Masih, Secretary BUNI.

'It has been a privilege to serve with him. . . . His great insight meant much to the BWA. His sense of right and wrong and fair play endeared him to many. He easily saw the funny side of some issues and was able to relieve the tension of debates

when needed.'

Archie Goldie, BWA.

The news of the death of Mr Clement came as a great shock. He was a faithful Christian and a likeable person who had been working devotedly for his country and the BMS even in retirement. We shall miss his good humour, his immense experience and ability to get things done.'

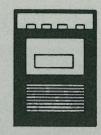
Koli Mandole Molima, General Secretary of the Baptist Community of the River Zaire.

'He has given so much to the cause of world mission, and to that drawing together of evangelical and ecumenical which is our own deep concern.'

Simon Barrington-Ward, CMS.

Mrs Joan Clement has appreciated all the letters and prayers of support over the past few weeks. She wishes to thank all those who have shown their love and concern in any way.

TALKBACK



WHAT OUR READERS ARE THINKING

'Cosmetic' Changes Only

From Rev Neil Riches

IT GIVES me no joy to write in support of the letter from Rev Andrew Mawson which appeared in the Herald for December 1983, but in the main he is absolutely right. I daresay that his letter will spark off a storm of controversy, but it is about time that we faced facts and his letter encourages us to do it. He claims that the BMS is concerned mainly with 'privatized spirituality' and I have to agree that this is the image of the Society which is projected in its literature and so on. We hear and read a lot about 'personal encounters' and 'local situations' - and very little about the wider economic and social and political factors present in the countries where the BMS is

active. Clearly, there has to be an awareness of these wider issues within the Society, but it is not an awareness which filters down to the membership of our churches.

Mr Mawson argues that there is a real danger that the activities of the BMS will be dismissed as 'dated and out of touch with reality'. His fears are not empty fears. If the BMS does take account of the wider realities of the 'socialpolitical world' - and I assume that it must, although I suspect that Mr Mawson does not believe this - then it does little to convince its supporters that it understands what it is doing and why it is doing it. Recent changes in the presentation of the work of the Society have been

'cosmetic' changes only.

I feel that inadequacies relating to the presentation of the work of the BMS are reflected also in G M Robinson's letter on 'deputations' which appeared in the same issue of the Herald. The heading given to this letter - 'Let's be more adventurous' - reflects the thinking of a large number of people; for many church members, unimaginative and uninformative written and visual material on the BMS is supplemented only by an unimaginative traditional deputation.

I have said already that Mr Mawson's fears regarding the future of the Society are not empty fears: I am sure that some churches support the BMS out of traditional loyalties only; other churches are turning to other missionary agencies whose approach is more dynamic and whose 'home' presentation reflects a fuller understanding of the issues involved.

I am a younger minister — and know other young ministers — and we find it difficult to build up enthusiasm for, or a complete picture of the BMS within our churches. It is sad to find that the pioneer of modern missionary societies so often seems to be the 'poor neighbour' of other, more recent societies.

REV NEIL RICHES Summerhill Baptist Church

Newport

From Rev Leslie Wenger

I SHARE some of the criticisms that the Rev Andrew Mawson made of the film, *The Spreading Flame*. Its theme picture roused my conservationist hackles. It gave only one aspect of BMS work, but, what more can one short film do?

Andrew Mawson recognizes the wider range of BMS activities, but the implication he draws is that, because some see a presentation of one aspect only of the BMS, which they happen to dislike, 'many will dismiss its activities as out of date . . .'. This may be so, but what a distressing indictment of those who call themselves Christian!

It is hinted that some people may, as a result, switch their giving to Tear Fund and Christian Aid. Fine! If they did, they would still be assisting some aspects of BMS work,

for both these organizations administer much of their resources through BMS and other missions and the related churches, who are grateful for such assistance. These organizations in fact are engaged almost entirely in work which missionary societies pioneered and are still carrying on: medical, educational, agricultural, industrial training, community renewal and so on. BMS missionaries work in all these areas - and more! Third world agencies aim to 'help people to help themselves'. The BMS in its evangelistic work aims to give the spiritual motivation that 'helps people to help others'.

Years ago I was told that an erstwhile supporter of the BMS would no longer support the Society, because it spent its money on bank interest. (This was when the BMS had no reserves to carry it through the early lean months of the

financial year.) Unfortunately I was unable to meet the lady. I wanted to suggest to her that instead of giving the one pound she had given in the past, she could give 19s 9d and I would gladly give the 3d towards the proportionate amount of bank interest.

Recently in the Herald a friend of mine suggested that the BMS reputation would suffer because, in an earlier article in the Herald my sister used (in translation, for the sake of those whose French is not very good) the Zairian term of endearment for their children, namely 'petit chocolat'.

A very respected minister told me that if the Society sent his church another retired missionary for 'deputation' they would refuse to have him. A 'real-live-missionary' can tell of what is happening now. But those of us who are mere 'no-longer-real-livemissionaries' can tell of 'acorns' planted a generation ago, and also show the increase that God has given with up-to-date news from the field. Is that not a story worth telling? It is indeed a pity when one aspect of work which is disliked is allowed to obscure the whole.

One implication of Mr Mawson's article is that missionaries should be engaged in matters of social concern. It needs to be remembered that the BMS works by invitation of the national churches. In fact, BMS staff have awakened the national church to social concerns: Frank Gouthwaite in agricultural development, Frank Vaughan in the favelas of urban overcrowding, Gerry Myhill in planning a team with doctor, dentist as well as evangelist to serve isolated communities.

In Nepal it is the other way round. Missionaries are not

Brazilian Reality

From Stuart Christine

I was both saddened and surprised by Rev Mawson's recently published letter 'Postman Pat's view of Brazil'.

I was saddened that the Reverend Mawson should be able to use adjectives such as 'romantic' (by inference), and 'sentimental' (directly), to describe our task of helping individual Brazilians, rich or poor, to come to a personal relationship with God, through Jesus Christ. Did the film give him the impression that this was and is our principal aim? If so I'm glad and would assure him that it is indeed and that I feel none of the sense of 'injustice' that he would evidently have me labouring under. Should this concern (with which the Brazilian Baptist church would most vigorously associate itself), be held to have '... nothing to do, . . . ' with Mr Mawson's 'incarnational theology' then let the emphases of our Lord's own words and actions judge the merits of each position. To be occasionally saddened by another's theological position is perhaps not

surprising. What did surprise me however was that Mr Mawson should feel qualified to make such a wide ranging critique of 'the Brazilian reality and the work of the BMS there'. To which Brazilian reality does our critic refer? The reality of industrialized São Paulo or the drought stricken North-East; the established agricultural centres of the South or the pioneer townships of the Mato Grosso? The Spreading Flame limited itself to our work in the latter region and did not, as Mr Mawson asserts seek to depict, 'the work of the BMS in Brazil'.

Having lived in Mato Grosso since 1978 I certainly wouldn't presume to judge the merits or demerits of a colleague's methods in, for example, São Paulo. I'm simply not familiar with the socio-political realities there. Does Mr Mawson have first hand experience of the 'Reality' within which he would have us work out his incarnational theology? The economic crisis he mentions has one face in São Paulo and quite another here in Mato Grosso.

allowed to evangelize or engage in church-planting. Here their Christian witness is expressed in caring services, which provide a kind of infrastructure for the personal evangelism carried on by nationals. They do the church-planting: often under great persecution.

Different situations call for different approaches: it is a pity when people see only the approach that does not appeal to them.

The implication in Mr
Mawson's article goes further.
Missionaries should have a
political concern. The concern
is certainly there: but while it
is easy for us in Britain to
express openly such concern
for people in other countries
at no risk to ourselves, and
engage (as I do) in activities
such as letter-writing for
Amnesty International, a
foreign missionary on the spot
has a tight-rope to walk. Is it

better for a missionary to be out-spoken and have his visa cancelled, and endanger the nationals with whom he works: or continue quietly to give personal and moral support to those who suffer? Is it better for nationals of that country to be outspoken and be murdered (as Archbishop Romero) or be exiled (as Martha Benavides), or remain to share the suffering of the r people? Some are moke courageous: maybe I, and others, were too timid.

The staff of the BMS are after all, mere human beings with human frailties. We are thus open to criticism on every side. But many people continue to support the BMS because they love the BMS warts and all.

LESLIE WENGER

Norwich

The 'reality' of the Roman Catholic Church in the UK should by no means be equated with the religious inheritance of the 'average Brazilian'. And perhaps our ecologically concerned consciences would be a little less sensitive to the conversion of scrub-land to grain production if, like so many Brazilians, we couldn't afford the rice to give to our children.

Regarding the confusion of metaphors in the last sentence of his saddening and surprising letter . . . words fail me. Perhaps it would have been better had they failed Mr Mawson also, at least until his understanding of Brazilian realities becomes a little more realistic.

STUART CHRISTINE

Mato Groso, Brazil

Are We Interested?

From Dr A D Hopkins

DECEMBER'S Missionary Herald actually inspires me to write. Usually it inspires little reaction, but there were several articles that had special significance for me as a missionary on furlough.

The article by Irene Masters and Owen Clark show some of the problems of being amongst the rich in Zaire although poor by our standards. However, the preoccupation with material things and pleasure even amongst Christians at home makes a missionary, who is concerned with the spiritually and materially deprived, feel even more of a misfit. Thank you for those statistics in the Comment' pointing out that 1/3 of the world is Christian and they receive 3/3 of the world's income spending 97% of it on themselves. What missionaries could do if that wealth were spread around.

Let's be more adventurous about deputation! Most missionaries are not interested in mere pulpit supply and if the minister cannot be present there should not be a deputation. I would rather be sitting in the pew catching up on two years' lack of good sermons and teaching in my native tongue. If however, I'm going to speak to an informed and prepared congregation that's a different matter. What's wrong with midweek? Two to three days of well organized coffee mornings, house group meetings, working lunches and we could reach most members of the congregation in a much more meaningful way even if the missionary's sleep and

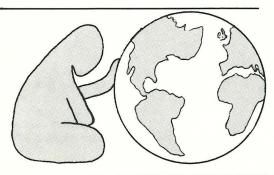
waistline suffer.

As for 'Postman Pat!' BMS publicity is at times an embarrassment both in detail (eg. the photographer's haircut of Irene Masters in the December issue) and also in content. Much of the information is of necessity a particular missionary's interpretation and most of us are appointed for other technical tasks than publicity. However, it is good to discuss publicity and how many people in the churches seem to forget that there is a means to express their views through their association delegates to the General Committee.

Like a doctor using vocabulary meaningful to himself, but often not the patient, Mr Mawson has used jargon I'm not sure that I understand, and therefore that I am in agreement with. I am convinced, however, that the first step to changing the world is to change people, which must involve a personal faith, and this must concern those of us who are missionaries whether in the UK, or Zaire, or wherever. That faith however, if real, must produce action at both a spiritual and a practical level and a concern for the proclamation of the gospel in all its aspects - which brings us back to the 'Comment' at the beginning. Are we in the 'home churches' really interested in the effective prosecution of the Christian World Mission? Sometimes I get the feeling we are not.

DR A D HOPKINS

Pimu, Zaire



24/4

PRAYER

1784 - 1984

China & Hong Kong 4-10 March

THIRTY years ago, when our missionaries had to leave China, there were about 800,000 members of the Protestant churches. In spite of the opposition to the church, especially during the Cultural Revolution, those numbers have not decreased. A conservative estimate of the number of Protestant Christians today is three million, but most folk believe the figure to be much higher.

Today theological seminaries are opening and are full of students. Churches are growing and services in church buildings and in houses are full to overflowing. The church in China has known a resurrection experience in a very real way.

In Hong Kong too the church is alive. It is concerned about the future of the Colony and is watching apprehensively the negotiations which are taking place with the Chinese Government. They believe that the churches have to prepare now for the day when Hong Kong becomes part of mainland China.

Brazil - Parana: Curitiba 18-24 March

CURITIBA, the capital city of Paraná, now has a population of more than a million. The continuing migration to the city from the countryside has seen the expansion of the suburbs and the mushrooming of squalid shanty towns. This means that, in spite of a large number of Baptist churches and congregations, it is hard for them to keep up with the needs of the area in terms of pastoral care and outreach.

David Grainger is acting principal of the Paraná Baptist Theological College. His many duties are keeping him fully occupied. Michael Wotton, also teaching at the College speaks of the dedication and commitment of the students who work full-time to support themselves and come to lectures in the evening. Other BMS missionaries, caring for churches in the area, are Avelino and Ano Ferreira, and David and Patricia Holmwood who have been involved in the work to help victims of the floods.

The United Mission To Nepal 11-17 March

IN Nepal, the BMS works in partnership with 38 missionary societies within the United Mission to Nepal. It is in no way traditional missionary work for the law states that it is forbidden to seek to persuade a person to change his religion. Nepal is said to be the fourth poorest country in the world and much time and effort are being expended in encouraging development. The UMN has been invited by the Government to share this process. UMN work is organised under three Boards — Education, Development and Health — and the 18 BMS missionaries working in Nepal are involved in all these aspects and showing the love of Christ in practical service.

The Church in Nepal is small, about 15,000 members. In spite of the many difficulties and handicaps in its way it is a courageous church and manages to make known the good news of God's love in Jesus Christ. They and our missionaries are forever conscious that they live in a Hindu Society.

Zaire-Mbanza-Ngungu & The Lower River 25-31 March

MBANZA-NGUNGU is a growing town with a population of about 100,000. It is a military centre bringing together soldiers, many of them Christian, from all over Zaire. This new 'mix' of the population brings its challenges and problems to the churches which are being exposed to new ideas and different traditions and emphases, many of them decidedly 'off centre'. The church has recently expanded its dispensary work and not so long ago opened a new centre at Loma without outside help.

There are five districts in the Lower River region of the CBFZ, but most BMS missionaries are centred on Mbanza-Ngungu doing teaching and literature work. Most Zairian pastors only have three or four books in their own language, so Phyl Gilbert is engaged in preparing material in the Kikongo language. The pastor responsible for the Mbanza-Ngungu district is the Rev Nkwansambu who is also Regional Secretary for the five districts of the Lower River.

MISSIONARY MOVEMENTS

Mr & Mrs T King on 18 January from Kathmandu,

Legacies

Miss G Milton

Miss E S Philpot

4,193.54

13,000.00

Departures

Mrs R Clinch on 9 January to Kinshasa, Zaire Miss V Campbell on 16 January to Dhaka, Bangladesh

Mr & Mrs I Morris & family on 22 January to Tondo. Zaire

Mr & Mrs D Knight on 22 January to Tondo, Zaire Dr I & Mrs Smith on 24 January to Kathmandu, Nepal

Mr & Mrs Wai-Kin Liu & family on 24 January to Kathmandu, Nepal

Deaths

On 19 January, **Dr Ellen Clow** (China 1928-1948; BMS Assoc. Foreign Secretary 1948-1959; Hong Kong 1960-1969), aged 83.

General Work

Anon: £10.00; Anon (Cymro): £35.00; Anon (GL): £100.00; Anon: £10.00; Anon: £15.00; Anon (X): £5.00; Anon: £10.00; Anon (FAE-Aberdeen): £15.00.

ACKNOWLEDGEMENTS

Home

Miss M Hitchings on 17 January from Tondo, Zaire

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (15 December 1983-5 January 1984)

Gift and Self Denial

Anon: £5.00; Anon: £1.90; Anon: £3.00.

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THROUGHOUT SEASON - WESTHOLME, MINEHEAD

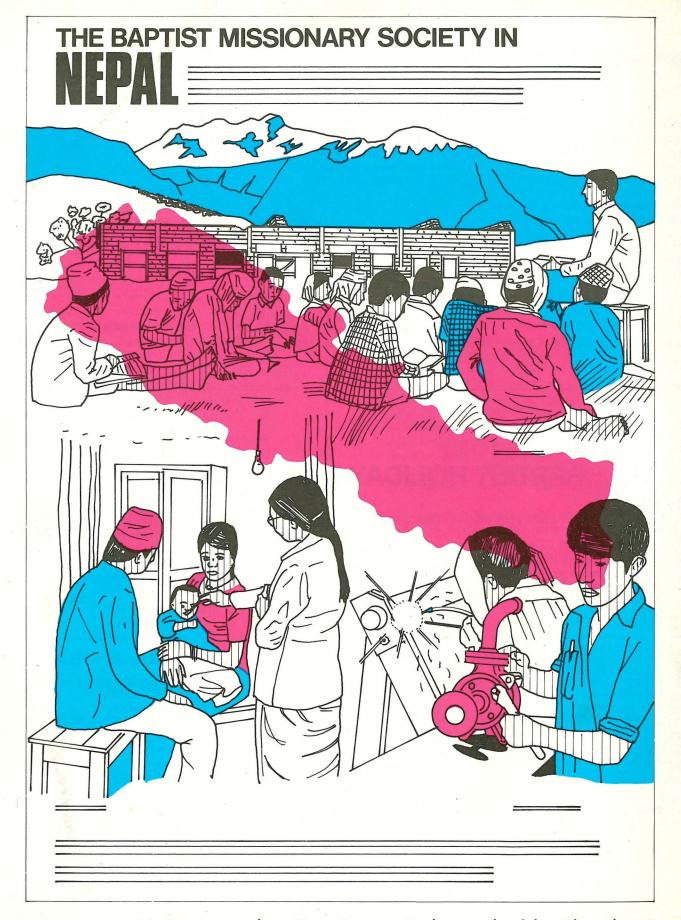
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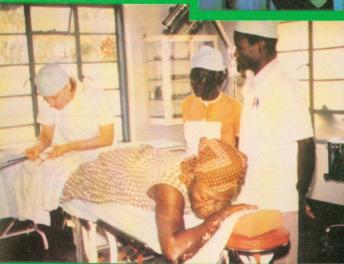




Going forward in God's name to heal the sick, to preach the Good News,



and to prevent sickness and suffering wherever we can.







HEALTH WORK



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Cover: BMS health work around the world

We share in the work of the Church in:

Angola Bangladesh Nepal Sri Lanka

Brazil India Jamaica Tanzania Trinidad Zaire

COMMENT

'WHAT is Christian health care?' asks Stuart Kingma in an article to appear in the Christian Medical Commission's magazine *Contact*. He says that it is not Christian simply because it takes place in an institution that has Christian in its name. Nor if a church or Christian agency supports the programme. Nor is it enough to have the right motive because Christian health care must say something about *how* one goes about the planning and the work.

'To merit the name "Christian",' Kingma believes, 'there must be something about the quality, the style, the planning of all parts of the programme that is truly distinctive.'

The whole person

Christian health care, according to Kingma, begins with a recognition of Christ's unique concern for the whole person and the implications of seeing each illness as a disturbance which touches all the physical, mental, social and spiritual facets of the human person. He points to the centrality of reconciliation in healing. There is the need for reconciliation with our neighbours, with ourselves, with our bodies, with the environment, and with God.

In the BMS we have long seen how wrong it is to divide our work into little compartments. Even though we talk of medical and health work, or pastoral and evangelistic work, or teaching and development work they are all part of our Christian concern for the whole person.

This has been underlined in the annual report from Bolobo. 'For every patient,' it says, 'there is a spiritual element in his illness.' Kingma questions the rightness of preaching at someone confined to a bed, but this does not take away the need for chaplains to exercise a caring, counselling ministry. The Bolobo report talks about patients suffering from 'Zebula' (the local name given to severe anorexia attributed to sorcery) who look for help from witch doctors and often die from despair or neglect of treatment for tuberculosis or sleeping sickness.

Love and justice

'Medical work is one of the Church's weapons for demonstrating to the world the love and justice of God,' affirms the report but also recognising that it is only part of all that God is doing for the healing of the nations. Establishing Medical institutions like hospitals does not solve the health problems of an area. In fact an over-reliance on such places, however admirable and caring, can sometimes divert attention and funds away from adequate programmes of community health care and preventive medicine.

Articles in this edition show how the Society is involved in community health care in different parts of the world. Even so neither is this enough. Ill health is linked with malnutrition and bad sanitation. These are linked with poverty, ignorance and overpopulation. These are tied up with world economics, power struggles and the way nations relate to each other. We are, and must always be involved in Christian health care, but it must be as part of a total proclamation of the gospel of God's love and justice in all areas of this world's life.

MISSIONARY HERALD

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Photoset and printed by Stanley L Hunt (Printers) Ltd Rushden, Northamptonshire RECENTLY, while visiting the hospital I worked in before returning to Bolobo in 1982, I was shown round the new Antenatal clinic. The soft carpets and easy chairs of the waiting area, the individual, fully equipped consulting rooms, and the general atmosphere of peace and orderliness seemed a far cry from its counterpart in Bolobo.

Wednesday is *kilo* day in Bolobo — *kilo* being the popular name for the clinics, whether antenatal or for under-fives.

Antenatal clinic takes place during the morning, and on Tuesday many women will have walked into Bolobo from the surrounding villages to attend. It is held in the Community Health Department of the hospital, badly in need of repair and renovation. The main ward serves as the waiting area, with a few wooden benches scattered at one end, and here a team of student nurses man a 'conveyor-belt system' as the women are booked in, have their weights and heights recorded, and their blood and urine examined. They then crowd into the narrow passage-way which leads to the small side wards, and with much pushing and jostling, wait their turn to be seen by one of the midwives.

Individual attention

In the consulting room, furnished only with a wooden examination couch and a small rickety table, the midwife seeks to give each woman the individual attention she deserves, though this is not easy as only a thin curtain separates them from the pushing, chattering mass of women in the corridor. Once seen, the women are directed to another student nurse giving the anti-tetanus vaccine injections vital to prevent tetanus in the newborn babies, as most of these women who come from the outlying villages will not make the journey back to give birth in hospital. Towards midday, the noise lessens and the last of the 80 or so women is seen.

For the afternoon *kilo* we need to leave the hospital and visit one of the three urban dispensaries situated in different suburbs of the town. But first we must wait until the student nurse has called to collect the cold box containing the vaccinations needed for the afternoon's work. Maintaining the 'cold chain' is one

It's Wednesday so it's 'kilo' day

By Joan Parker

of the important aspects of vaccination programmes, and with practically no refrigerators in the area apart from the Mission, this has curtailed, for the time being, more extensive vaccination programmes into the surrounding district.

Each dispensary holds several clinics a month, each clinic being for a specific number of avenues served by the dispensary. Thus, following a population study of his neighbourhood, the nurse in charge knows exactly how many children should come to each *kilo* and can chase up those who don't attend.

A large audience

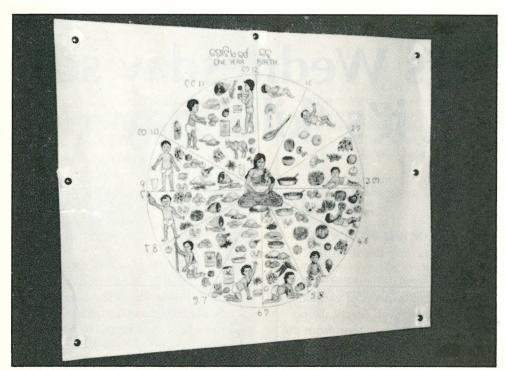
As we approach the rented building, which houses the dispensary, we are soon aware that something is happening from the crowds and noise surrounding the place. The clinic is usually held out of doors, so as well as those attending, it attracts a large audience, mainly of

school children. The session begins with a talk, illustrated with attractive posters, on some aspect of health or hygiene, for example how to prevent malaria or intestinal worms. The scales are hung from the branch of a convenient tree, and the *kilo* gets under way. Many toddlers are brought by older brothers or sisters, as their mothers will be out working in the gardens, and this can present problems for the nurse who needs to give advice to the mothers, particularly if the child is below weight. So he'll make a note to visit the mother at home later.

It will probably be dark before the student is back at my home, returning the unused vaccines to be put again into the refrigerator. Compared with British standards, our resources are minimal, but each Wednesday in Bolobo, the health of some mothers and babies is being safeguarded — a practical expression of our concern as a Christian Hospital for the 'whole man'.



Under-Fives' Clinic, Bonzongo Dispensary, Bolobo



Food chart for first year of growth

IMPRESSIONS OF INDIA

By H. J. Fellows

Hetty Fellows worked as a volunteer in the Christian Hospital for Women and Children at Berhampur, Orissa

AT first I was involved in the clerical administration of the hospital, registering the admissions, discharges and births. To do that the charts needed to be collected from the wards each morning. This was rewarding because it brought me into contact with nurses, while they were working, and with the patients.

The paper work was months' behind because of the incredible work load of the staff. The number of patients was growing steadily each year and all their diagnoses had to be recorded to go towards the government statistics at the end of the year.

At least I found out the illnesses that affect Indian people, especially children. The most common were dysentery and chronic diarrhoea, causing dehydration and malnutrition, and often a result of their appalling living conditions.

Visual aids

Later on I became far more involved in art work. Visual aids are very important in a country like India because so many of the women are illiterate. When giving talks on the health care of children you need something to capture the attention. Vellore Christian Hospital has run a visual aid unit for some years but to obtain material from there is expensive and their output is decreasing. Also the women need to relate to the pictures, so regional fashions in sarees and other clothing have to be shown.

The main illustration was a large 'road to health chart' which I jointly designed with Stephanie Price a nutritionist. The 'road to health chart' is an international graph designed by the World Health Organization. A child's health can be seen by a line plotted according to his weight and age. (Height can be deceptive.) The illiterate need to associate with the lines, so pictures of healthy or malnourished, children were shown by the side of them. It was about 6ft by 4ft, big enough for the nurses to use as a guide while at the baby clinic. Similar graphs were made, showing the weaning process. Flashcards included some for diabetics and exercises for pregnant women.

We also produced anatomical diagrams for the nurses' training school, where again posters are expensive, and illustrations of Bible stories for the Sunday School. Pictures to capture children's attention are important in any culture.

Teaching

I also taught English to a class of student nurses for about an hour each day in the last seven weeks. I felt for them. They have to go to an English medium nursing school, and follow lectures from English medical students in accents very dissimilar to Indian English, as well as remember highly technical words. They try so hard, and their noses are never out of their books.

The hospital grows at the same rate as the population of the city. There is an increasing awareness of pre-natal and delivery care and the reputation of the hospital spreads because of its efficiency. Yet, it is still very basic — no hot water, no incubator, the continual recycle of equipment and limited painkillers. The hospital still needs proper lighting in the theatre, especially during power cuts, yet in comparison to the government hospital of Berhampur it seemed luxurious. There the wards were filthy and smelly, and dogs wandered around

freely. Built only fifteen years ago the windows need repairing and the place looks run down and decrepit. As with their cars. India's ideology seems to be 'wear something to the ground then replace it'. They still have a lot to learn about maintenance and long-term saving.

The women who come to the hospital are from all classes. The village women especially can be quite haunting. They wear thick dark make-up round their eyes and the large red dot on the forehead. They decorate themselves with numerous chunky ear and nose rings. Their arms are adorned with jingling bracelets. They drape their brightly coloured sarees over their shoulders, sometimes so high as to reveal their anklets and toe rings. The poorer ones don't wear saree-blouses. All tend to drape their sarees over their heads, almost it seems in shyness, but as a sign of modesty. They would then sit staring at me, as I worked at outpatients, with their children on their knees, also brightly dressed and with dark black rimmed eyes and large red smudges on their foreheads. The girls might have beautifully scented flowers in their hair. They were very tropical and very exotic. London seemed a long way off.

Mother-in-law

The wards are open and a cool breeze is allowed to pass through them, as well as the occasional stray dog or child. The beds are simple with hard metal boards and often a cot attached to the end. The women often sit up and breast feed their children, the nurses encouraging them, to combat the giving of sugar water so popular as a substitute in the area. Mother-in-law will frequently sleep under the bed and in this often matriarchal society keep a watchful eye over daughter-in-law. To make changes in the diet the mother-in-law has to be convinced as much as the mother. The fathers are often present some showing touching concern. The expectant father is not an uncommon sight. No set visiting hours are observed, but it all adds to the relaxed carefree atmosphere, compared to the impersonal treatment we sometimes find at home.

The number of children in a family is large and family planning tends to be a dirty word after Mrs Gandhi's Emergency programme. Yet a great many children

die because of malnourishment or illness. There was one woman whose new baby was the only one out of eight or nine alive. This time she promised to breast feed it. Yet many die of diarrhoea caused mostly by the contaminated drinking water supply. The United Nations is right to be concerned about the access to clean water with so many water related diseases like cholera, typhoid and malaria and dysentery. The people too need to be educated about boiling water, yet in Hindu philosophy (running) water is considered pure and in Kathmandu, Nepal, they create their own water shortage by leaving the taps on continuously.

A vicious circle

A balanced diet is a necessity yet it is an uphill struggle to educate the people over the best use of their limited income, especially where superstitions have to be overcome. Bananas are supposed to give you colds and groundnuts poison. People need good living conditions before it can be guaranteed that the children they do have will live. Until that can happen, and their old age is safeguarded they will continue to have large families. Yet more children mean less to go round and poorer conditions. It is a vicious and pitiful circle.

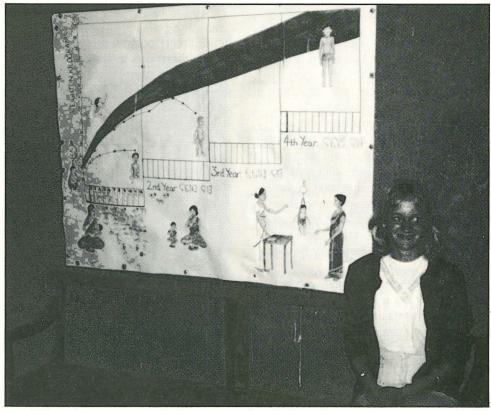
The lifestyle of the nurses is very different from what we are used to in the West. Although they are well cared for and privileged to have such an opportunity to be educated for a position of responsibility, they have very little freedom compared to women in the West.

The student nurses are allowed out once a month under supervision and the staff nurses, well into their twenties, are allowed out with permission.

Correspondence is not allowed with anyone outside their own family. Many, although quite old, seem very young.

They have gone from an extremely sheltered family straight into a hospital institution where they remain for six years. They are allowed to see their families once a year for a month. It may seem strict, but then the parents will not let their daughters out into any other environment. Their daughters remain their until they are handed over to their

husbands through an arranged marriage. Most of the nurses are Christian, not Hindu. (Hindu women would not touch strange men.) Apart from the fact that it is a Christian hospital, for them it is a respectable profession. There are 70 nurses in the training school and about 140 beds in the hospital.



Road to health chart

Two different worlds



Mother with second child

need
a
bridge
of understanding

By Joyce Rigden Green

RECENTLY I was summoned to greet a new grand-daughter. I travelled from my home by British Rail 125. We sped through the winter countryside where leafless trees sparkled with frosty diamonds in the wintry sunshine and dark ploughed fields showed tiny hints of new life in the bright green shoots of the winter wheat. All so very different from Zaire where the clanking train of the Kinshasa — Matadi railway pants slowly through a heat-soaked land. My journey was quick and comfortable and I was soon at the modern maternity hospital.

Visiting a mother in hospital with her new baby is always an emotional experience; tears are very close to the surface. There is a different air about the very building; it is a place of hope, of wonder, and a shining conviction of an exciting and busy future; of pride and a sense of importance. Something wonderful has taken place; mortals have for a short while shared with God in the

act of creation. How pretty and proud all the mothers look as they sit on or in their beds in dainty nighties and dressing gowns, perhaps watching a little anxiously as the inexperienced father handles his new responsibility. Everything is bright and clean and gay with flowers.

which

As I nursed little Rachel, a tiny sleeping rosebud of babyhood, I thought of other babies I had known. Two years ago I saw a tiny baby in Yakusu a few hours before it died; I thought of parents in Bolobo whose baby's chance of survival was very small because they had not the courage to allow Dr. David Masters to operate. I remembered babies in Kimpese brought in with tetanus within the first week of life, because at birth the umbilical cord had been cut with an unsterile knife (this is much commoner in Asia than Africa), and others very much smaller than Rachel although they were months older, so tiny because they were starving; babies with TB, or measles who

became blind or died. How very fortunate we are in Britain to have such a good health service.

Help is needed

Very few Zairian women are able to come into hospital for the birth of their babies. Mercifully childbirth is not hampered by the scarring caused by female circumcision which is practised in other parts of Africa, but there is still so much help needed.

Most of our hospitals organize ante-natal and under-fives' clinics where children are weighed and immunization is given against TB, Whooping Cough, Diphtheria, Tetanus and Measles. The Government aims to get the whole country covered by public health teams based on the hospitals but there are not enough hospitals or personnel for this to be realised for a long time.

Teams from IME in the Lower River area go out daily to do monthly visits to villages in the area and these teams are all Zairians. From Yakusu there are regular visits round about and across the river. From Tondo, Wilma Aitcheson visits forest villages or travels by canoe to lakeside villages. Bolobo has a scheme approved by the Regional Medical Director (a keen Christian) but there are too few trained people there to implement it, apart from three centres in outlying parts of the town. Pimu serves a number of the forest villages, but will be hampered this year due to furloughs.

Bwakele

On one trip from Pimu, we came across the traditional custom of Bwakele. Among the mothers bringing their children to the clinic, were two girls who looked plump and healthy. Their skins gleamed like polished bronze from the orange palm oil with which they were rubbed all over. They wore black bras which were decorated with red straps and sequins, grass skirts with red cummerbunds, red garters, sandals and wide-brimmed straw hats; it looked like a sort of uniform. Their babies, too, looked well-fed and contented. They were in sharp contrast to the older mothers and babies.

The custom in this area is to send the young wife back home to her parents



Waiting for the jab! - across the river from Yakusu

when she has her first baby, where she will remain for a year. Her only duty during this time is to tend her baby. You could call it the one and only holiday that she will ever have. Perhaps this was a way of trying to ensure that at least one child in the family had a good start in life and a chance to grow up.



Happy mothers! Yakusu

Unending toil

Once back in her own home the woman's lot is one of unending toil; fetching water; tending her garden, selling the produce, collecting firewood for use or for sale, cooking, washing . . . no wonder most women look old before their time. How fortunate we are to have hot and cold water coming out of taps and fit to drink, to have washing machines, tumble driers and good indoor sanitation! Lack of such amenities means that the missionaries must have help to run their homes and this is becoming an increasing problem especially in Bolobo. Few Zairian men want to work as houseboys these days and many of the girls are not very keen. It is also a problem in Kinshasa where help is obtainable but very expensive, because travelling in the city costs so much and the workers mostly come in from the sprawling suburbs. To walk would take too long.

The Bwakele girl would have to walk home by forest paths, a journey which might take several days; I travelled by train with speed and comfort. Two different worlds which need a bridge of understanding. The best bridge is built on the Gospel of Jesus Christ.

Opening Eyes

By Adrian Hopkins

WHAT do you do when a patient will not do what you advise? A common enough occurrence in Britain but what if the advice you gave is impossible anyway? Patients coming to Pimu Hospital with cataracts were advised to go to Karawa the nearest centre doing eye surgery. They went home and stayed blind. Karawa is about two weeks' travelling if you are lucky with lorries and a couple of months' salary for one person one way.

After watching two operations whilst on holiday at Karawa (and learning the operation off by heart from the books) our surgical work began. Only those completely blind were operated on (I couldn't make them see any less)! I could have done without the mother of our senior theatre nurse as the first patient. Instruments were a gift from the Cristoffell Blinden Mission (CBM), who also gave a gift of glasses, and so our eye work was underway and has been increasing over the last three years.

Increasing numbers

The people around Pimu have begun to come for treatment for all sorts of eye problems — some just need glasses, some medicine, some surgery. Glasses, mostly for reading, are prescribed by our nurses. Other non-urgent cases wait for the weekly eye clinic that we have held during the last year, because the increasing numbers of patients slow down the normal outpatients' clinics since it takes more time and equipment to examine them properly.

However, patients come from further afield. One man from a distant village north of the River Zaire had his cataracts removed. He was destitute — brought by the Pastor — because his wife had left him when he became blind. He was looked after by a young grandchild. When he returned home he was able to look after himself, clear some forest and plant his own garden. He now attends church regularly.

On the six monthly or yearly visit to the dispensary over half of the patients have eye problems. If the Land Rover were a bus we would be able to take back some of those who need urgent treatment. Most of the patients have to hitch expensive rides on the rare lorries passing through or walk. It took one patient four months to come because of

the difficulty of finding both the money and someone to help her. She needed urgent glaucoma treatment and by the time she arrived there was little of her eyesight to preserve.

No ivory tower

A visit by the African Consultant of CBM, seeing the need and the work we were doing, led to an invitation for me to go to Tanzania for further experience in eye disease and eye surgery in an appropriate African environment — not an expensively equipped department in Britain or an academic ivory tower. During furlough the BMS made it possible for me to accept this invitation and to attend a course that celebrated its twentieth birthday while I was there. Other visitors included government and party chiefs, the radio and the press.

The course is aimed at Medical assistants, but there are usually one or two doctors as well with the specific task of learning or improving their eye surgery. The time spent in Tanzania was of immense value and I'm sure the standard of eye work at Pimu will improve as a result.

Preventable Blindness

Eye disease is very different in Africa and blindness very much more common. Unlike in Britain, where the comparatively minute numbers of blind are incurable, in Africa the vast majority of blindness is treatable or preventable. Add to this the fact that economic difficulties in Africa prevent almost entirely the support services so necessary for the blind and the extent of the problem begins to emerge.



Morning prayers at Pimu

What are these blinding diseases? The most important (around half the blind) is cataract due to old age — exactly the same condition that many of our old people in Britain suffer from and which is treated with comparative ease. In Tanzania it has been estimated that 150,000 people are blind due to cataract. Last year all the ophthalmologists in Tanzania removed 2,000 leaving only 148,000.

Climate and poverty do contribute to some of the eye problems in Africa. In dry areas Trachoma is a major problem. Blindness from Trachoma can be easily prevented by regular face washing, but if you must struggle all day to get enough water for drinking and cooking you are certainly not going to waste more hours of labour to wash your face!

This is an economic problem not a medical one. Did you know that a large baked bean tin full of water with a small hole can be used to wash 25 faces? In wet areas near fast flowing streams Onchocerciasis (River Blindness) is the problem. The solution, move people away from the rivers, their source of water and source of food! (WHO and the World Bank are also trying to solve the problem.) Malnutrition has its effects. Sometimes severe measles, if it does not kill the child, will result in blindness. All that is required is education to eat vitamin A containing foods, but that is as difficult as getting people to stop smoking or to wear seat belts in cars.

Frustrating and sad

As in Britain Glaucoma is a problem. In

Pimu it is the second highest cause of blindness. We can only prevent the sight from getting worse. We have been doing operations for Glaucoma over the last two years. The disease can usually be controlled by eye drops, but it is frustrating and so sad to have a patient come back blind having been unable to find the means to return for regular control and treatment. This has happened at Pimu on several occasions.

Jesus was concerned to restore people's sight as well as to open their eyes to the things of God. Our prayer is that people coming to Pimu with eye problems will be helped to see not only the real things around them but to see and understand spiritual realities. Will you make it your practical and prayerful concern and help us?

HEALTH CARE PLANNING IN NEPAL

By Ann Matthias

OVER the last few months it has been my responsibility to coordinate the planning of Primary Health Care for the Urban area that surrounds the new Patan Hospital. This has been an interesting and exciting, as well as frustrating and sometimes disappointing responsibility.

The urban population of Nepal represents only about five percent of the total population. Consequently, urban health care needs are not generally regarded as great or special priorities in the National Health Care Plan. However, with the completion of the new Patan Hospital by the United Mission to Nepal (UMN) the need has arisen to include the Patan Urban Area in the community primary care outreach of the district.

Community Survey

One of the main problems of Urban Planning is that, even on very superficial observation, these areas seem well served with doctors and clinics compared with rural areas. Thus our first task was to try to establish a record of all existing services and facilities and discover how these were serving the community. This was done by contacting local officials and leaders and by designing a survey to be carried out in the community.

The contact work was my responsibility together with my Nepali counterpart, but the survey was planned by a committee. This committee was a mixture of Nepalis and expatriates, health professionals and lay experts, UMN Staff and

outside advisers, Christians and non-Christians, a kaleidoscope of people working together to serve the peoples of urban Patan. The questionnaire designed by the committee was to be implemented by a team of interviewers, all of whom were trilingual in English, Nepali and Newari. Information gathered by these interviewers was then to be fed into a micro-computer that had been carefully programmed by Trevor King.

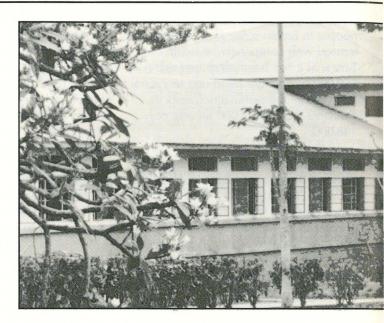
Primary Health Care

As I write in January this information gathering process is still going on and I hope to be returning to Nepal soon to complete the task. This will involve using the information to provide a system of Primary Health Care that is appropriate to the real needs of the people, and especially to concentrate on serving the poor and marginal groups in the community.

There are a large number of government and non-government sponsored 'Aid' type agencies working in Nepal, of which the UMN is but one. The UMN has served for over 25 years and has been able to establish an on-going working relationship, especially in health care, to demonstrate a Christian concern for people in all levels of society.

It is my sincere hope that this programme will be a further demonstration of our Christian love and care for the people of Patan.

'The Community Health Project



Kimpese By Stanle

THE TRAIN running on its narrow-gauge rails swerved and shuddered to a stop with a screech of brakes at a little wayside station that proudly announced itself as KIMPESE. So this was the place where pastors and teachers were being trained for their work in the BMS and other Missions.

The train moved on. A succession of rounded grassy hills, interspersed with narrow wooded valleys. A few mud huts. No hint of any medical work. That was in 1936.

Transformation

Some years later, I was there again. What a transformation! On those rolling grassy hills stood a group of solid buildings — the wards of the Christian Medical Institute, Kimpese, and classrooms for the students in training. Several Missions having medical work in Zaire — it was still 'The Belgian Congo' then — had agreed to work together, to pool their resources in men and money, and to create a joint hospital to serve the people living between Matadi and Kinshasa. The BMS was there, and the American Baptists, and the Swedish

Lutherans.

They began by tackling some of the pressing local problems — leprosy, tuberculosis, the deformities caused by infantile paralysis. The surgeons operated, the technicians made splints and braces, and the doctors taught willing pupils. It was a hive of industry, all as busy as bees.

On the map

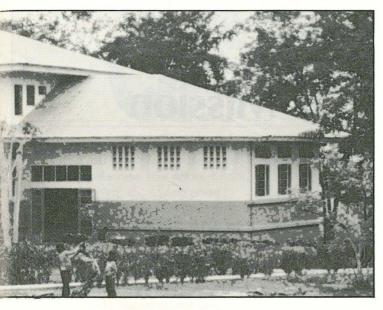
I visited Kimpese twice in the '70's — to conduct seminars on leprosy for doctors in mission or government service. I was glad to make use of the better classroom facilities available, and noticed the increased outreach of Kimpese. Men and women students were everywhere - in the wards, the labs, the busy outpatient department, the Church. Kimpese was now definitely on the map. The reputation of its standards of caring had spread far and wide: folk were coming from distant towns like Matadi and Kinshasa to seek the specialized treatment they needed. The Church was there too, exerting an influence for good and for God and affecting the lives of many.

I was there again, in the middle of 1983 and stayed for the best part of a couple of weeks. I had been invited to advise on policy and programmes. Once again, what differences! Perhaps the most



Moving surgical packs, Kimpese

is already justifying its existence'

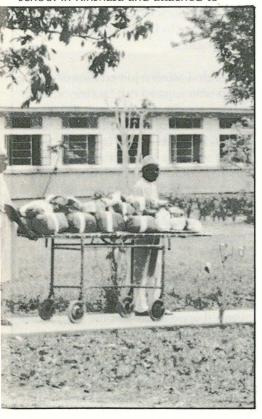


Paediatric/Pharmacy Section

Revisited

y Browne

significant was the difference in attitudes, in outlook, in objectives. There were more national doctors on the staff, and others sent by the government medical school in Kinshasa and attached to



Kimpese for a few months.

Why not prevent?

There were new ideas floating around. Why should we be content with dealing with the late results of neglected disease? Why not prevent? Why not organize a health service in the district outside Kimpese, to detect and treat disease in its early stages, to improve standards of nutrition, to prevent the complications of pregnancy and childbirth? If so much disease is preventable, why not prevent it?

The answer to these questions lies in the Department of Community Medicine in Kimpese. In the Community Health Zone for which the Department is now responsible, over 100,000 people live. They are now served by 22 Health Centres, each of which is manned by a medical auxiliary or nurse trained at Kimpese, and each Centre is visited every month by a team from Kimpese. The main task of the medical auxiliary in charge of the Centre, with the active support of the local community, is the prevention of serious disease. He or she vaccinates, conducts Baby and Toddlers'

Clinics, teaches mothers, treats diarrhoea in infants, and makes sure that difficult or obscure cases will be seen by the doctor on his next visit.

Leprosy is yielding

This Community Health Project is already justifying its existence. Measles — a killing disease in the tropics — has lost its terror: most of the children presenting themselves with measles at the Kimpese Hospital are unvaccinated and live outside the Project area. The same is true for tuberculosis: fewer cases of new infections than a few years ago. Even leprosy is yielding to intensive casefinding and multi-drug therapy.

It is not surprising — is it? — that people living in neighbouring areas, seeing the advantages of a Christian-inspired and Christian-motivated Community Health Service, are clamouring for the same facilities. Perhaps God is calling the Kimpese staff, and us, to go forward in His Name to heal the sick, to preach the Good News, and to prevent sickness and suffering wherever we can.

I hope to revisit Kimpese again.

We Believe In Mission

Edited by John Wallace

The Challenge Of Mission

by Oswald J. Smith

STL Publishers

HERE are two books to read and pass on among fellow church members. Both boldly present the call to be involved in mission. The second of the two titles carries the 'warning' 'this book has the power to change lives and transform churches'. The writer of that comment is Vicar of a church that has seen dramatic new life in the last twenty years. It has grown from a small, dwindling congregation, whose buildings were scheduled for closure, to a dynamic fellowship whose giving for missionary work reached £62,000 in 1982. 'THE CHALLENGE OF MISSIONS' is compulsory reading for new members of that Church!

Oswald Smith briefly deals with what he views as the supreme task of the church, that is the evangelization of the world. He looks at the Church's failure to evangelize, and points us to biblical methods, the missionary call, preparation, hardships, programme and principles. As the book was written over thirty years ago, not surprisingly some of the style and ideas are somewhat 'dated', but the preacher's message and enthusiasm come over loud and clear.

The other book gets its message over just as effectively but in a contrasting way.

Why is a middle-aged housewife with four children driven to mission? You'll find the answer to that in one of the experiences of a number of contemporary Christians from different lands and backgrounds. Their ordinariness is their strength as they share with us something of their own involvement in Christ's concern for the world.

As well as the personal testimonies, there are helpful chapters giving an over-view of world mission, and offering practical guidance for local churches to get really involved.

What sort of preacher are you?

IT HAS taken me a long time to find out why so many young ministers cultivate beards.

It may well be that they are encouraged to do so by wives and sweethearts, because a beard gives a profound impression of wisdom, scholarship and authority. (I doubt if William Carey wore one. . . .)

The only sensible reason of which I am aware concerned a former BMS missionary, John Smith, whose little son was born blind. Father grew a beard so that he would be instantly recognised when he picked up his toddler son.

The great BMS authority on work among Muslims was the late Bevan Jones, whose book *The people of the mosque* ran to two editions within twelve months of its appearance, exactly 50 years ago.

A third edition was printed in 1959, with only a few minor alterations. The reason for the long interval was that other authorities also dealt with the subject, but I was told that it should certainly reappear because it was a classic.

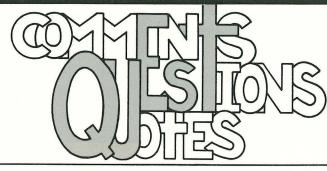
In the same year, 1959, Bevan told an interesting story about the Arabic word, *Maktub*, which means 'it is written' and is often used by Muslims.

He wrote, 'My colleague, Peter Sircar, and I were preaching in a crowded market place in Dhaka (it was then in East Bengal).'

'A bearded Muslim joined himself to the group who formed our "audience" and at once sought to counteract the effect of our preaching and, at the same time, bring ridicule on myself by interjecting "What sort of a preacher are you? Where's your beard? Everyone sent by God to proclaim His message had a beard — the prophets Moses, David, Jesus (on whom be peace!) and our Holy Prophet, all had beards, but where is yours?"

'How telling, then, was our use of this term, *Maktub*, "Man looks on the outward appearance but the Lord looks on the heart" (1 Samuel 16:7).

'The effect was startling, for the laugh of the crowd now turned on the bearded Muslim and he went away, somewhat crestfallen.' (Bernard Ellis)



By DEKA

'PERHAPS you think we may be charging too much for our services? Hernia repairs now cost about £3 and a hysterectomy £5. At one point almost a third of the patients were being supported by the hospital so that they could buy food. It is difficult to describe the poverty here.'

So wrote a doctor recently from Zaire. As you read it what are your thoughts? It's almost incredible isn't it? The NHS shields us from realizing the cost of the medical treatment that we receive. I remember once paying for a course of prescribed antibiotics, I think they cost me over £7 — more than the amount charged for a hysterectomy. Values seem so topsy-turvy, how do we find the way through to the right Christian understanding and attitude?

QQQQQ

I have mentioned before how much we take for granted the great wealth that we have in all the books and literature at our disposal. Another comment on the Church in Zaire set me thinking about it, from a rather different angle:

'Because of the unavailability of Christian literature there is little depth of knowledge — the church here remains active but weak in many aspects!'

We have all the rich resources of Bible commentaries, reference books, and theological writings of all persuasions available, so that cannot be the excuse for the church here being weak. Is it weak? If so what do we lack? The church in Zaire is active, in spite of its dearth of books, and literature — pastors may well have only a Bible and hymn book. Dare

we describe the church here as active? If not, why not?

QQQQQ

'HE'S depressed by a secular job he doesn't enjoy and a spiritual life that he recognises to be superficial.'

Do you know someone like that? Perhaps we may even empathize with part of that statement ourselves? I am sure there are times when we are all conscious that our spiritual life is not as deep as it could, or should, be. That was actually written about a Brazilian; whose wife is a keen Christian, and active in the infants' 'Sunday school' class; and the letter goes on to ask for prayer for him.

And that reminds me of another sentence that I read recently, which has

stuck in my mind, among requests for prayer for a missionary:

'for my relationship with my missionary colleagues'

What an honest request! — and yet I doubt if many of us would be courageous enough to ask people to pray for us like that. It is also a reminder to us to pray for our missionaries in their relationships with each other. Most missionaries are strong-minded people, they probably would not be there if not, but at times it is almost inevitable that there will be tension. There is often little privacy, and you have to learn to live alongside, and work with, your colleagues. How important it is that in all these relationships also grace and love should be shown, and these will be God's gifts.

Are we just going to make that a prayer for missionaries, or do you think that we ought to make it a prayer for ourselves also?

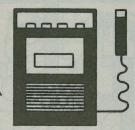
BMS STAMP BUREAU — SPECIAL NOTICE

Our appeal for stamp collections in the January issue of the 'Herald' caused some confusion, for which we apologise. We were appealing for complete collections suitable to sell by retail to collectors. Only these should be sent to the Retail Sales Dept., 3 Barnfield Crescent, Wellington, Telford, Salop TF1 2ES.

Stamps collected from every day mail, which are always needed and are sold in bulk, should be sent to the Kiloware/Sorting Dept., 77 Hurst Park Avenue, Cambridge CB4 2AB.

We would like to thank those who recently sent stamps in, we rely heavily on them and the more the better. Please continue sending them to Cambridge.

MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD

Working in Zaire



Jane and David Knight were contemporaries at Reading University and both became Christians in their first year of studies. They met through a mutual interest in Zaire and felt challenged by the opportunities to work and share their faith in Central Africa.

David spent ten weeks as a volunteer on the agricultural project at Tondo and returned to Britain to share his enthusiasm with Jane. She had already been accepted by the Society as a single missionary bound for Lower Zaire, but they soon discovered that this was a life and work which they wanted to 'share together.

They were married in December and left for Zaire in January. David is an assistant on the agricultural project and Jane is a French-English teacher in the local school.

Isaacs. She is a native of Swansea, but had no real Church connections there apart from Sunday School. She became a Christian whilst studying geography at Manchester University and as the result of a mission organized by the Christian Union in 1978.

ALSO going to Zaire is Allison

The rest of my life has been spent trying to come to terms with what that meant,' says Allison. 'After University I felt God was leading me into social work. I worked for a branch of the National Children's Home for two years with a group aged between 13 and 17 years. It was hard work at times, but rewarding and I learnt a lot.'

During this time Allison studied to gain further social work qualifications, but she began to wonder whether she was following the right course. I felt that God was closing that particular door.'

I thought a year working on a "Kibbutz" or something similar would help me to see the way ahead, and while planning that year the BMS kept "popping" up! What started off as a short term commitment became a long term one. I felt that if I'd said, "a year's your lot, Lord," I'd have limited God. So I gave an open-ended offer.'



The last two years for Allison have been spent in training for church work — one year at Selly Oak and one year working for her home church, Mount Pleasant Baptist Church, Swansea, and for Cannon Street Memorial Baptist Church, Handsworth, Birmingham.

I feel very certain,' she says, 'that this is the area in which God wants me to move, and it's been fascinating to see how He's already prepared me for work at Upoto, in Zaire. I was, for example, interested in soil science at university. I hope that will mean I have a blooming garden! Having been a vegetarian for three years I at least know how to cook lentils and millet!

Re-opened

THE Shipu Church in Guangazhou (Canton), China, re-opened on December 25 with a special Christmas service.

Formerly a Methodist church, it was used as a primary school during the Cultural Revolution. After several efforts to find other facilities for the school,

the church property was returned to the Guanzhou church authority.

Mai Huixin is in charge of the church. She was formerly a Baptist who used to teach religion and student psychology at Peidao Women's Seminary.

Large print

HERE is some good news for those with bad eyesight. The biography of Dr. Stanley Browne, *Mister Leprosy* by Phyllis Thompson, is now available in the Ulverscroft Large Print Series. Why not ask your

local library to order it?

The third reprint of *Mister Leprosy* is now sold out, but a few copies are still available at the Leprosy Mission, 50 Portland Place, London W1.

Reconciliation call

THE National Christian Council of Sri Lanka has issued a call for national reconciliation in a five point programme outlined earlier this year.

According to the council, national reconciliation requires:

— 'a massive act of co-operation from all persons and groups who are ready to place the unity of Sri Lanka and its peace above all ethnic and other political partnership.'

- "the encouragement of interethnic and inter-party activities for peace and goodwill under the auspices of religious and other local organizations."
- 'opening-up and accepting all opportunities for honest dialogues.'
- 'eliminating all elements of communalism and racism in

our education system' and

 'renouncing all forms of violence in the settling of conflicts, including violence of attitude and speech.'

The statement also expresses support for the government, 'as it seeks to meet the grave situation' and thanks to the World Council of Churches and other Christian agencies 'who have shown concern for our

nation's need at this time'. The statement was made in the wake of last year's intercommunal violence involving the minority Tamils and the majority Sinhalese.

About nine percent of Sri Lanka's population is Christian most people being Buddhist. The National Christian Council includes Baptists, Anglicans, Church of South India, Presbyterians, and the Salvation Army.

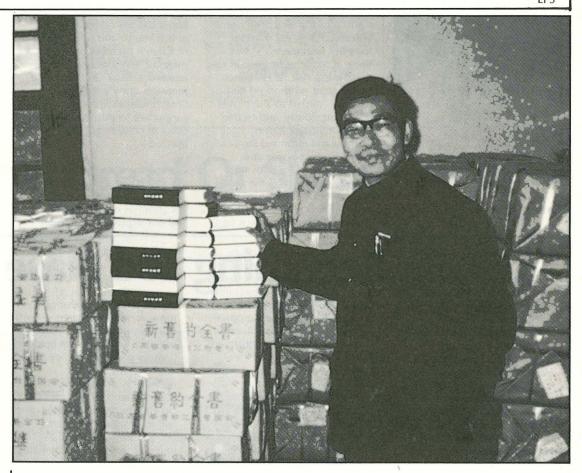
FPS

Out of Work

THE government Planning Institute in Brazil has admitted that one out of every five Brazilian workers is unemployed. Out of a population of 125 million and a labour force of 45 million, 22 percent, or 10 million workers are out of a job.

The Institute warns that if the government's free market economic policies are not modified the number of unemployed could reach 14.5 million by 1986. It urges the adoption of emergency measures to create new jobs.

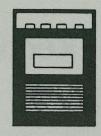
If the situation is allowed to worsen, the report predicts, social turmoil will continue to plague the country. The Institute feels that present policies are producing unjust social effects among the poorest Brazilians, who have suffered a drastic reduction in their standard of living and alarming increases in infant mortality and contagious diseases.



DURING the Cultural Revolution in China, 1966-69, many homes were searched and private property was confiscated. Among the items which were taken were foreign and religious books as well as many Bibles. Many were destroyed at that time, but some were put into storage. Now, in order to put things right, the authorities are returning items to their rightful owners. Many copies of the Bible have already been given back, but many more are still waiting to be claimed.

Even so there are not enough copies of the Bible to satisfy the needs of the growing Christian community in China. Whilst visiting China with the British churches' delegation late last year BMS General Secretary, Reg Harvey, was able to see some of the 1,300,000 Bibles printed by the China Christian Council to provide for that need. Here some are pictured in a warehouse ready for distribution.

TALKBACK



WHAT OUR READERS ARE THINKING

Thank You



Joan Parker works at Bolobo, Zaire

From Joan Parker

ARRIVING back in Britain just before Christmas, several hours late due to strike action in Brussels, tired and cold, my weariness soon melted in the warmth of the welcome home I received. Yes, my minister together with friends - was there at Manchester Airport to meet me, a natural sequence to the great send-off I'd had when I returned to Zaire over a year previously, and to the constant flow of letters keeping me informed of happenings at home and assuring me of their loving prayerful support all the time I was away. Later that evening, other friends called round, eager to know just how it had

all been with me.

During my short stay at home, I've spent a considerable amount of time travelling around to visit scattered family and friends, and it's been good to be able to take advantage of the open door I know has always awaited me at the Manse and other homes of Church members, plus offers of very practical help as needed. I thank God for those ministers, their wives and church fellowships who are so supportive to missionaries, and that I am one to be thus blessed.

One of my visits has been to the parents of a missionary colleague. Retired, unable to get about as easily as before and not Baptist, they told me how thrilled they had been to receive a visit from the minister of their son's church. What a blessing and encouragement it had been to them, and the knowledge that the church cares for his parents will be a comfort to my colleague and his wife. Here is another way the churches at home can actively support their missionaries.

Thank you — all of you who do show in these ways that you care and that the World Mission of the Church is important. I go back to Zaire confident in the assurance that I share His work with you all.

JOAN PARKER

Leeds

Becoming Too Blasé

From R J Radley

I refer to Rev Mawson's letter regarding the film the Spreading Flame in December's Herald.

It is fair, I think, to point out that the film, limited to approximately one half hour's duration, is intended as the latest in a sequence of films from which a more comprehensive picture of the Brazilian scene does emerge.

Brazil is a country of contrast. Anybody who watched programmes like 'Dimbleby Report' would have little doubt that the proximity of comparative opulence to total poverty has as much to say about the political turmoils there as the conflicting ideological activities of the so-called 'Super-powers'.

Rev Mawson implies that there is a tendency on the part of BMS to descend to naivety in its presentation of the gospel impact. This may be so — he is better qualified to judge than I — but I feel that there is an equal danger of allowing oneself to become too blasé about it. The possible consequence is that the gospel loses its — unique impetus, based on a child-like simplicity, that is less a cerebral matter than an appeal to the 'heart'.

There are great dangers in pitching Christians — other than those directly called — too readily into the political arena. They might, through absence of political alternatives, find themselves forming allegiance ultimately at variance with their newfound faith.

If it is true that conversion to Christ must never lead to a private spirituality, it remains an intensely personal

experience that becomes more meaningful when related to the like experience of fellow Christians. It should issue in social and political concern, yes, but not necessarily in stereotyped commitments. These may be potentially divisive in their failure to treat of human beings as multi-faceted. Indeed the gospel balance has often been an invaluable antidote to fanaticism as history testifies. (One thinks of the Methodist counterbalance to revolutionary activity in Britain during the Wesleyan era.)

I share the concern for the preservation of that fascinating ecosystem the Brazilian forest. We must not however be too harsh on our Brazilian farmer felling his trees. At the risk of over statement might he not be likened to someone dipping a spoon into a driedup water course and being

reproached for contributing to a national drought.

Two wrongs may not make a right but the prior concern is surely the activities of large-scale commercial enterprises, engaged in timber felling and supply. What is needed is a uniform conservation policy by the Brazilian Government, brought to bear on these enterprises in a manner that enables men, like our farmer, to fell timber without jeopardizing their environment.

I must not be hoisted on my own petard by forgetting to balance this with the need to create employment — and boost an ailing economy that has put the Brazilian authorities into such a cleft stick over their forestry policy.

R J Radley

London

Ask Those Awkward Questions

From Clifford Cotterell

YOU invited comment on Andrew Mawson's letter in December's Missionary Herald.

Perhaps the crux of his letter lies in the closing paragraph which begs the officers of the Society to 'take a serious look at the work of the Society and ask radical and not cosmetic questions about its future'.

I have for a long time had had the uncomfortable belief that we Baptists have failed to grow up. Not so much in the things we do, or even in the things in which we believe. But in some ways far more seriously, we have failed to mature in the communication and examination of our work

and witness as Christians.

Our churches are full of experienced, educated, thoughtful, enquiring adults, anxious to be challenged and led into a dynamic expression of their living faith. Indeed they are! But our denominational literature appears to be directed towards a society which died out in the earliest post-war years - if it ever existed at all.

Certainly the work of Mission is changing, has changed. Irene Masters' superb reflection on the problems at Bolobo (December) presents a moving, thoughtful, disturbing, but very necessary backdrop to today's missionary questions. So called Liberation

Theology seems set to divide, because we seem afraid to expose the negative AND THE POSITIVE things it has to say about traditional missionary activity. The indigenous churches, with their own missionary activities, must be somehow integrated into the global missionary strategy. And if sometimes we have to stray into politics, so be it. We only follow the Master.

Yes, let's ask those awkward questions. Let them be radical and not cosmetic. And if it hurts - as well it may - then hopefully we can share the hurt together.

CLIFFORD COTTERELL

Hillingdon Park Baptist Church

SORRY

IT appears that the letter and the article which appeared in recent editions of the Herald and which we attributed to David Doonan were actually written by Eric Westwood in Cuiabá, Mato Grosso. We are at a loss to understand how the confusion arose, but offer our profound apologies to both friends.

The correspondence following the 'Postman Pat' letter has been encouraging and stimulating but we feel that we ought to draw it to a conclusion next month. We shall be pleased, however, to receive letters on issues concerning world mission and the work of the Society, but please, not too long!

No Dread Or Shame

From Alan Woodfield

I AM taking up your invitation in Talkback, January Herald, to comment on the small controversy which has arisen over Rosemary Williams' article 'Seeing Things From

The Other Side', in the November Herald. Unlike your correspondent, Mr Coles, I feel neither dread nor shame at its inclusion in a Baptist magazine, nor does the photograph of the mosque in Regent's Park, London, worry

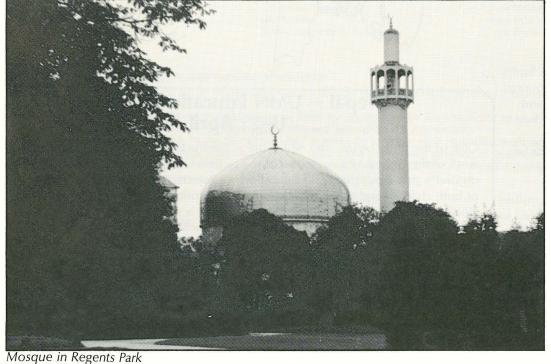
As you suggest, it looks as though Mr Coles is confusing knowledge and awareness with compromise and appeasement. Simply trying to find out what other religious

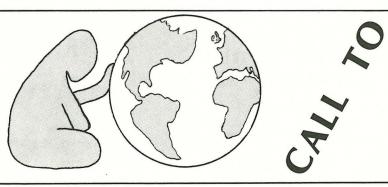
people believe and practice, and more importantly, really trying to understand what it is that gives vitality and persistence to their faith is an honest, helpful, sensible and essential preliminary for our conversations, intelligent prayers and witnessing.

In R W F Wootton's little book, Jesus, More Than a Prophet, containing the testimonies of fifteen Muslims who are now Christians, it was loving example, acceptance, patient understanding, sympathetic awareness and friendly approaches on the part of Christians that accompanied their conversions, not ignorance, fear, hostility or dismissive scorn. No less a Baptist missionary than Carey himself began this Christian, understanding approach with his work on translating the great Hindu epic, the Ramayana. Of course, we could suppose Carey was punished for it by the Serampore fire!

ALAN WOODFIELD

London, SE23





PRAYER

1784 - 1984

India — Calcutta, 24 Parganas, Serampore and Bishnupur 1-7 April

WHEN Keith Skirrow retires later this year there will no longer be a BMS missionary on the staff of Serampore College, although this does not take away the Society's concern for the work there. Today there are 1,200 students at the college, who have come from many parts of India to study in the departments of art, science and theology. 350 students sit for the degree examination in theology every year, and many of India's church leaders today were educated at Serampore.

In Calcutta, Lt Col George Koshy is also about to retire after giving sterling service as the person responsible for legal and property matters for the mission. The Bengal Baptist Union continues to maintain a witness in the life of the churches in spite of many problems. To the South of Calcutta in the delta area of the 24 Parganas District Union there are also problems because of lack of leadership and pastoral oversight.

Bangladesh — Rangpur 22-28 April

CHURCH relations at Rangpur are not very easy. Tensions exist, especially after some very difficult problems last year and the resignation of the Area Secretary. We praise God that some are beginning to see a real need for reconciliation and are also beginning to understand its meaning. Others are also beginning to realize the relevance of Bible study for the first time.

Gwyn Lewis, as General Pastoral Superintendent of the Bangladesh Baptist Sangha, spends a lot of his time touring all over the country encouraging and advising. Based at Rangpur he has had to exercise a great deal of Christian understanding and love in what for him have personally been trying times.

Chuni Mondal, who remains responsible for youth work in the BBS, has moved to Rangpur to work as a pastor. Remember him as he settles there with his wife and baby. Also remember the follow up of the New Life Convention recently held in Khanjanpur.



Dinajpur District Bangladesh 8-14 April

A NEW hostel master has just been appointed at Dinajpur. It will not be easy for him since the hostel superintendent and school headmaster Hemendra Marandy and his family will be in the Philippines until December. Frank Mardell has been overseeing the hostel work, but is now on furlough. When he returns to Bangladesh he will be based in Dhaka as Secretary for Missionary Affairs.

This month another Women's Leadership Training camp will be held at Mullickbari, Dhaka district. Jacqui Wells, based at Ruhea, is responsible for women's work in the district and will be teaching at the camp. Also at Ruhea is Dr Suzanne Roberts responsible for the clinic where there is a new nurse and laboratory technician.

Valerie Hamilton works with the Sunday School organizers in each district, which means endless travel and many conferences and camps.

Nepal — UMN Education Board 15-21 April

ONE of the three boards into which the work of the United Mission to Nepal is divided is that concerned with education of both children and adults. Richard and Heather Cameron are working at the Pokhara School where Richard teaches maths. The Government has asked the UMN to help build up the standard of this school, which it is trying to do.

In the west of the country is Jumla and the Karnali Technical School where Allan Davies is concerned in building trade instruction. This involves students developing their skills in various village projects. A certain amount of local opposition has recently been overcome after a visit by King Birendra to the school convinced people of its importance. Operation Agri support this project.

Glenys Walker is teaching in a village school at Jumla, and Karen Rodwell is based at a school in Okhaldunga, but is also doing some non-formal education.

MISSIONARY MOVEMENTS

Departures

Rev G & Mrs Wieland on 26 January to Campinas,

Rev P M & Mrs Goodall on 18 February to

Colombo, Sri Lanka

Dr A & Mrs Hopkins & family on 19 February to

Brazil

Mr & Mrs M King on 21 February to CECO,

Kimpese, Zaire

Arrivals

Rev P & Mrs Cousins & family on 16 January from

Sinop, Brazil

Mrs R Mardell on 11 February from Dinajpur,

Bangladesh

Miss B Earl on 14 February from Pimu, Zaire

Miss A Horsfall on 14 February from Kisangani,

Zaire

Deaths

On 5 February, Rev Wm Tudor Morgan (Delhi

1945-75) aged 67

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (9 January-6 February 1984)

Legacies

£ p Mrs A Brown 401.27 Miss G V Casselli

160.00

Mrs G C Chapman 682.37 Mr B Q Davey 250.00 Mr B Q Davey (Agricultural work) 250.00 Mrs H C M Hamlin 13.33 Mr A G Horne 500.00 Mr P C Houston 250 Mrs A Lieveslev 1,000.00 Miss W Newton 5,815.24 Miss J M S Parker 697.35 Miss M A Peers 300.00 Miss E M Rickman 22.00 Brenda May Seckington 50.00 Mrs B G Slade 1,000.00 Mrs M Tavener 50.00

General Work

Anon (Cymro): £65.00; Anon (FAE-Aberdeen): £20.00; Anon: £2.00; Anon: £6.00; Anon: £20.00; Anon: £5.00; Anon: £20.00; Anon: £50.66; Anon: £5.00; Anon (Friend in Scotland): £10.00; Anon (Carmarthen): £5.00; Anon: £5.00; Anon: £200.00;

Anon: £17.00; Anon: £1.00.

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4-13 September

Falmouth Llandudno Oxford (Regents Park College) Lake District EBF Congress - Hamburg EBF Congress - N Germany EBF Congress - Copenhagen Oberammergau/Italy Romania Oberammergua/Austria

Rev Douglas Monkley Rev Ralph Maycock Rev Edward Smallev Pastor Philip Boreham

Rev R Rivers

Rev Neil Hall Rev Philip Campion **Rev Ernest Forward**

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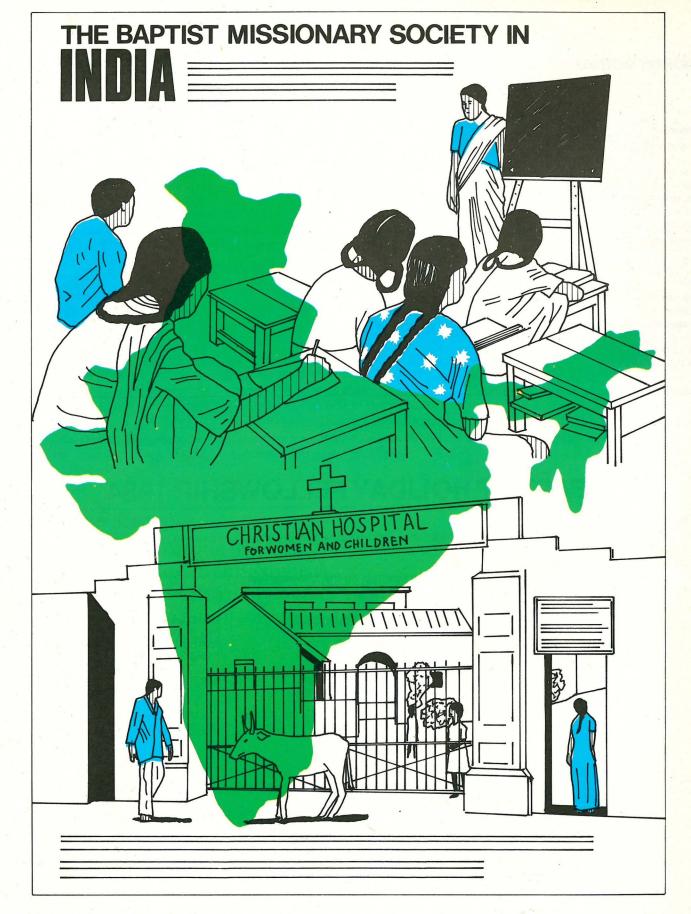
Special BMS Week 15-22 September. (An opportunity to learn more of the Society's work.) Garden Heritage Week - 26 May-2 June - visit some of the great gardens of Devon and Somerset - Stourhead, Montacute, Knighthayes, stay for the week or for 2 or 3 days. Leader: Mr David Rutland (Chief Commissioner -Baptist Men's Movement)

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MAY 1984 PRICE 20p





TRAVELLING THROUGH THE FOREST

A seven-day trip visiting six villages near Yakusu. See story on page 86.



MAY 1984

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- CALL TO PRAYER Guide for Home, India, Zaire, and Bangladesh
- **MISSIONARY MOVEMENTS ETC**

We share in the work of the Church in:

Angola

Nepal

Bangladesh

Sri Lanka

Brazil

Tanzania

India

Trinidad

lamaica

Zaire

COMMENT

THE needs of the world are overwhelming in their proportions. The hunger of millions is an offence battering hard against our Christian consciences. Our response, quite rightly, is to give help, often sacrificially, through a variety of agencies. Yet is it a sign of our materialistic age that we sometimes leave it at that? The giving of money and things is obviously an expression of our Christian love and concern, but it can never be a substitute for committed discipleship. Our Lord calls people into his service, not just their possessions.

And he needs people who are prepared to serve him overseas today. There are 25 missionary situations waiting to be filled (see Missiontalk), which could mean that the Society is looking for up to 50 more individuals.

Cultural pollution

This is interesting, because a frequent question is, 'Do we still need to send missionaries to other lands?' We are told that missionary work is harmful, because we are exporting western culture and destroying the way of life of people in the third world.

Yes we have made mistakes. Christianity and western culture do sometimes get mixed together. We are the people we are. We have grown up and have come to faith in the west and we can never get rid of that identification. But does it matter? The churches overseas with which we work don't seem to think so. Our missionaries are accepted as European, although they are expected to understand and to fit into the local cultural scene.

For 200 years God has used our Society and others to speak of His love, in spite of our western 'clothes'. 'Our first contact with Europeans was with sailors and traders,' an African Christian said recently. They cheated us. But the missionaries were different. They were such loving and caring people. To help us, many of them died of fever or were killed. Before they came we did nothing but fight each other. Our lives are better because of them.'

Have we got it wrong?

Carey had to argue the case for missionary work with those who said: 'God doesn't need our help to convert the Indian.' Do we have to fight that same battle? The words may be different, but the argument is the same: 'God doesn't need us. We are culturally tainted.' 'It is hard to believe that the churches in Brazil and the Caribbean, Zaire and Sri Lanka, Angola and Bangladesh have all got it wrong at the same time,' says Angus MacNeill. 'To have that doubt is to question the working of the Spirit of God within His Church.' Christ is still looking for people to serve Him overseas.

MISSIONARY HERALD

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© 1984 Baptist Missionary Society

Photoset and printed by Stanley L Hunt (Printers) Ltd Rushden, Northamptonshire We were greeted at Nagpur by the Bishop who is Moderator of the Church of North India. He personally put garlands of richly coloured marigolds round our shoulders — the first of many we were to receive during the next five weeks.

For nearly ten years Anglican, Baptist, Methodist and United Reformed Churches in Derbyshire have been fostering close links with the Church of North India. Last year Arthur Bonser and his wife visited India to represent the Derbyshire churches at the CNI Synod at Nagpur.

Much to encourage

Each morning Bible Study was conducted by Dr Jack Hart of the United States of America followed by the business sessions which lasted until the early evening. The agenda consisted of amendments to the Constitution, reports of the various committees and detailed accounts of the work of the Diocese. There was much to encourage particularly in the number of baptisms reported from the rural areas. Our impression was of a Church, twelve years after union, still facing many of the problems that are being discussed by the denominations in this country.

There was evidence of theological insights, realistic thinking and personal conviction. It was obvious that the Church of North India was conscious of its debt to missionary societies and was aware of its need of continuing assistance from outside to meet the challenges and opportunities of today. At the same time it was determined to move towards ever-increasing self-sufficiency.

In Nagpur we were able to see some of the work of the Industrial Service Institute of the Church. It offers support and practical help to the rickshaw-pullers, training young men as motor mechanics and enabling women and girls to earn a living by dress-making and needle-work.

NAMSKAR — AN INDIAN GREETING

by Arthur Bonser

The Director of the Institute, Karim David, gave us our first sight of life in the poorer villages. Poverty is so great that the loss of a buffalo is considered to be a worse disaster than the death of a child. A child can be replaced, but buffalo cost money and provide almost all that is necessary for a family's survival — milk for nourishment; dung for fertilizer, for fuel and for the repair of the walls and floor of the hut; transport for the family and pulling-power for the primitive farm implements.

We saw a recently-dug well equipped with an electric pump for irrigating the fields, and the foundations of a small new hospital in the area in which there were no medical services at all. Travelling the rough roads between the villages we passed scores of women trudging along with great loads of grain on their heads making their way to the nearest grinding mill — twelve miles there and twelve miles back. Most pathetic of all, we met a father coming in the opposite direction and carrying his desperately ill son the same twelve miles for medical attention.

Synod over, we travelled by night-train to Calcutta and were very glad to have the company of Pansy James, the BMS missionary working in Cuttack. In Calcutta, we met Ina Gray, whom we have previously known in Leicester, and who was to assist Miss James for a limited period in Cuttack.

Orissa

The train to Cuttack gave us a wonderful vantage-point from which to view the Indian countryside and the journey, though long, was full of interest.

We were only in Cuttack long enough to visit the girls' hostel and the teachers' training college; to catch a glimpse of the Stewart School for Boys, the Bible Society Book Shop with its array of Bibles in a multitude of Indian Languages and the Baptist Church. Early the next morning the Bishop's car arrived to take us on the six-hour drive through the



Snake Charmers



Lay Leaders' Conference

Orissa countryside and up into the hill-country to Udayagiri.

At the house of Joan Sargeant, the BMS missionary in charge of the girls' hostel, we were introduced to an Indian Area Superintendent. The afternoon was spent in touring the wards of the mission hospital where excellent work is being done with a minimum of equipment, and the girls' hostel. Another six-hour drive, through the night, took us to Balangir where we were welcomed by Carole Whitmee, the BMS missionary working with Bishop Tandy at Balangir. We were there over the weekend and my wife addressed the children at the Sunday School Anniversary Service in the Balangir Church whilst the Bishop took me to one of the remote villages to share in the opening of a new church building.

Able to hear the Gospel

The Christians in the village were waiting and greeted us with drums and garlands. We went in procession through the village to the new building watched by the other villagers, mostly Hindus. I had the privilege of cutting the red ribbon stretched across the entrance before we all went inside for a simple and impressive service of dedication. There is no glass in the windows of village churches in India, and the Hindu villagers, who peered through to see what was going on, were able to hear the Gospel.

Back in Balangir we joined a large congregation, mostly children and young people, sitting on the grass outside the Church for an open-air service to mark the end of the Sunday School Anniversary. What a wonderful opportunity those young folk present!

On the Monday morning we were taken on a quick tour of the girls' hostel and the boys' school. A new science block is being built, but it will be some time before all the necessary equipment can be bought.

On the way to Diptipur we stopped to look in on a conference for Christian Leaders from the villages. We were able to join the congregation in the local Church for a delightful service of Parent Dedication. The Church of North India is very conscious of the need to train its workers and such conferences are widely held and well supported.

Young congregation

At Diptipur a large congregation, mostly of young people, was assembled in the local Church. I was able to speak to them through an interpreter. On the following day we were conducted round the experimental farm where Alan Casebow worked for so long. We also saw the excellent mission hospital with its modern facilities and up-to-date ophthalmic unit. A new building is being constructed to care for mentally and physically handicapped patients. In all these hospitals, patients must bring friends or relations to share in the task of looking after them. Nursing staff is so short.

We arrived in Calcutta early the next morning. We had certainly never experienced anything like Howrah Station. Almost before the train stopped we were accosted by beggars, many of them children. Along the platform we stepped over bodies wrapped in blankets, not quite sure if they were alive or dead. At the entrance to the station were the crowds that are such a feature of Calcutta. We had an alarming journey by taxi convinced that we were not being taken where we had asked to go. Our driver had no idea of the location of the BMS guest house. He was cruising round the city at our expense hoping to find some clue. Finally he asked at a police station for directions.

From the moment we arrived at 44 Acharyya Bose Road we enjoyed the comfort and relaxation that Lt Col and Mrs Koshy George are so expert at providing. We were grateful to them and to John Peacock for all that they did for us during our stay.

We were invited to visit the large establishment that is the centre of Mother Theresa's work for the poor of the city, she was unwell and unable to receive us personally. The magnitude of the problem of the city's destitute is seen in the fact that, in spite of all her devotion and the resources made available to her, there were still beggars making their home on the pavement outside the gates through which we entered.

Carey

William Carey had close connections with the East Midlands and we could not be so near without going to Serampore College. Carey preached his 'Deathless Sermon' in Nottingham, and left his little cottage in Leicester on his way to India. It was a thrilling experience to be entertained to lunch by Keith and Edna Skirrow, in the very house in which Carey lived and to be able to look out on the Hooghly river from the college that he founded.

Strained relationship

We had met Bishop Lal of Amritsar and his wife when they visited Derby a few years ago. So we flew to Amritsar and spent a few days in their home. The majority of the people in Amritsar are Sikhs and we were able to visit the remarkable Golden Temple in the centre of the city. Amritsar is a city that has recently known violence associated with the Sikhs' political ambitions. The church was not directly involved though it could not remain unaffected.

Up to this point in our tour of North India we had been in areas in which the vast majority of the population was Hindu. In fact, more than 83 percent of Indians are Hindu and seem happy enough to live alongside the Christians. In Amritsar, we were aware of a rather more strained relationship.

Amritsar appeared to be more affluent than any city we had previously visited in India. The villages, too, were different. Around Nagpur, they consisted of huts constructed of mud and wattle walls, with roofs of tiles, clustered around the central Hindu shrine. In Orissa, the huts were of mud and wattle walls with thatched roofs. In Amritsar, the huts in the villages were constructed of walls made of mud mixed with cow-dung and roofs of thatch which gave a much smoother and cleaner look to the villages.

Pressing needs

But, whatever they may look like to the visitor, the problems of those who live in the villages remain the same. The pressing needs are adequate living accommodation, health care and safe drinking water. In Amritsar, as everywhere else, the church is seeking better conditions for those in the villages and we spent an interesting afternoon sharing in a training session for Christian Leaders who were discussing ways in which the villagers could be encouraged to identify the needs of their situations and then find ways of meeting those needs by the training of members of their own communities.

On the Sunday evening we accompanied the Bishop to a service in one of the remoter villages, when sixteen young people were confirmed. They are eager to make their witness in the place in which they live, and are aware of the responsibility that rests on them in a village in which there is little privacy and in which individual lives are always open to scrutiny. The Bishop is promoting a project, supported by public funds, aimed at creating work for women and girls from such villages by the setting up of a small knitting factory.

The Diocese of Amritsar extends to Kashmir, so Bishop Lal arranged for us to spend a short time with the pastor of Srinagar. They were charming people who came originally from Tibet. Here, the population is Muslim and the position of the Christians in Kashmir is far from easy. The Church is small but is maintaining a positive Christian witness in a very isolated situation. The Church is also responsible for a large school which has a reputation for excellence. It was a real pleasure to meet these staunch Christian folk and we hoped that our brief time with them gave them some encouragement.

Our last few days were spent in Nepal. The journey by air to Kathmandu was memorable for the magnificent views we had of the Himalayas, including a glimpse of Mount Everest. What a remarkable city Kathmandu is! We shall never forget the sight of Durbar Square with its temples and colourful market.

The situation here is unusual for it is illegal to change the religion into which you were born and it is a more serious crime to persuade any one to do so. In spite of these legal restrictions, the church is a lively and active community and we were able to join the congregation of the Kathmandu Church for morning service on the Saturday the day for worship in the city. The building was full and the singing enthusiastic. The pastor gave a summary of the sermon in English before preaching in the local language. By our standards the service was lengthy and we had to leave before it was concluded.

We were given the opportunity of touring the modern Patan hospital in Kathmandu, and were told of the efforts being made to improve the medical facilities in the villages of the hill-country.

We were also able to talk with all the officers of the United Mission to Nepal. There are several Baptists on the UNM staff.

We shall always be grateful to all those who made this 'journey of a life-time' possible for us. When the link between the Churches of North India was established, it was intended to be a genuine partnership in which each would benefit equally. We now realize just how much we each have to contribute to the other.

In greeting one another, Indians put their hands together and bowing slightly, use the word of greeting: 'Namskar'. It does occur to me that this could be interpreted as the outward sign of friendship in which there is no actual contact. The symbol of the partnership between the Churches in Derbyshire and the Church of North India is a design showing two hands firmly clasped in a warm hand-shake. It is such personal contact that we need to foster if we are to understand each other and work effectively in partnership in the service of the Christ.



Mrs Ina Gray and Mrs Eileen Bonser at Girls' Hostel – Udayagiri



Well-used roads?

Extracts From a Missionary Diary

THESE extracts are from a diary kept on one of our regular bi-monthly dispensary trips. On this seven day trip around six different village centres, covering 650 kilometres were husband Lyn a doctor, June Spreng a final year medical student here on a three month Elective, Babulaka our leprosy nurse and co-worker, Joseph our driver and four year old son Mark. My diary was rather long winded so for the purpose of publication I have 'edited' it.

By Carol Bulkeley

JOIN us now as we set off in the Landrover heavily loaded with medicines, fuel, Christian books, personal bags and cases, hurricane lamp, guitar, camp beds, and so on. Our departure from Yakusu was delayed until 1 pm by rain but just after dark at 7 pm we arrived at Yatolema.

MONDAY

10 pm. The place is under new management with Pastor Liotho at the helm. Everything is very organized. We're staying with the pastor in his local style house . . . our room just takes three camp beds, as long as the door is shut! Lyn is discussing the new tariffs next door. June and I are off to bed. Do so pray the Lord will give us opportunities to share our faith, whether in 'incidental' conversations or more openly. The journey began with so many set backs and delays that I wonder whether there won't be great victories for the Lord this week.

TUESDAY

Many patients are waiting outside the Dispensary, some crowding round the Landrover to buy books. After a while we plucked up the courage to get the guitar and start singing hymns. We always feel so stupid initially, but once we get going confidence grows. We ended with the reading of Jesus' calming the storm and a short 'word'. Then June went to see patients and Mark and I along with two of his new found friends, went for a nice walk through the coffee plantation to the stream from where they have to fetch all their water. We came across loads of soldier ants those which bite and leave their pincers in your feet!

9 pm. We left Yatolema at 2 pm. It was almost dark on arrival here at Yatanda so most of the patients had gone home. Lyn and June saw the few that remained, while Babulaka started counting up medicines, Joseph sold books on the bonnet of the Landrover and I organized camp beds and then went to chat with

the women as they cooked supper. Lots of folk asked whether we'd brought the guitar and would we sing . . . how's that for having the ground prepared for us? It was a lovely time of fellowship singing by the torchlight while the women cooked over two wood fires. We read the story of Nicodemus; 'Except a man be born of water and of the spirit he cannot enter the Kingdom of Heaven.' Joseph closed in prayer for us. Mark scrounged a piece of manioc off the women which he munched sitting on Joseph's lap while we sang. He's asleep now. Supper for him consisted of flapjack, peanuts, water and a stick of manioc! Presumably ours is still tenderising in the pot. More anon – just off to help count up the money....

11 pm. We ate a lovely meal of chicken and rice. 10.15 pm. Very tasty even if I was half asleep. Lyn was still disgustingly full of energy!

WEDNESDAY

I'm writing this in the canoe on our way to Irema. Have just eaten en lituma (a manioc preparation) and monkey with our fingers as we float downriver. Joseph's relatives kindly prepared it at Yatanda. Very tasty but what a lot of hot peppers! Mark couldn't take it so he resorted to bananas, peanuts and the emergency rations of flapjack again! The boat leaks. June, Lyn and Mark are busy baling us out! We left the Landrover at Yate to reach Irema by river as the ferry isn't working. Even if it were the road on the other side is impassable (insecure bridge). We sold lots of books and a Bible while the others were loading up the dug-out canoe.

10 pm. Here we are at Irema. Following welcomes and chit-chat we all went for a swim and wash. We washed hair and clothes as well. I'm writing this by candlelight in our room which sports a table, proper beds and grass mattresses. The latter are the height of luxury, providing they have no additional livestock within! The folks here have been so kind, providing meals at 5 pm and 9 pm, which meant Mark could have a proper meal and get to bed at a respectable hour. He and I sold books together in the dispensary while Lyn and June saw patients. He found two hours in the canoe rather a trial though enjoyed baling us out.

Pastor Atchollo works here. He should have been in Europe to study for a year, but for various reasons it didn't work out. He hopes to go next year. His mother is very ill and dying of cancer, and the youngest grandchild sick with whooping cough so Mama at any rate is very relieved to have him back. All things work together for good. Lyn went to see granny earlier to try and relieve her suffering a little, and June and I went this evening. There wasn't much to say so for the most part we just held hands silently and then offered to sing hymns. This we did by the light of a hurricane on a grass mat on the ground outside her tiny hut, at first just two with others gradually joining us. We ended with the reading of Psalm 91 and prayer. She was touchingly appreciative.

THURSDAY

This has been the most wonderfully restful day! We should have left early this morning but it rained until 3 pm by which time it was too late. The folks have been so kind, accepting so cheerfully having another five mouths to feed. We had caterpillars for lunch? June amused the pastor's kids and Mark by making paper boats from any scrap paper we could find — mostly old letters

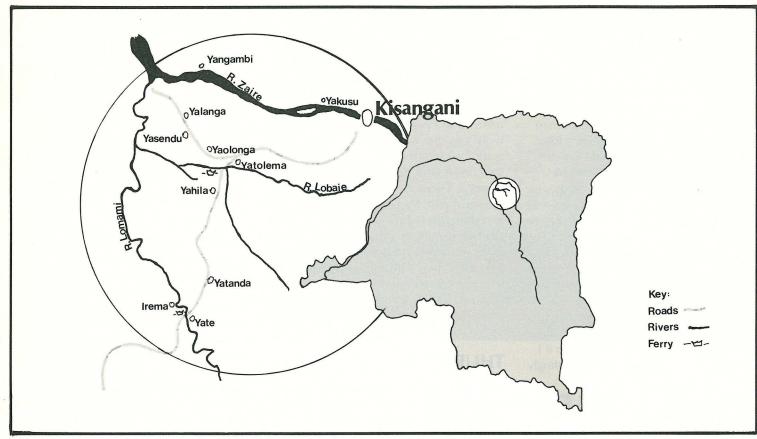
and a church newsletter. I have been talking to Mama Pastor who suffers from chronic back ache. She needs to rest more but their life style just doesn't allow it — going to the forest to cut firewood, or dig up manioc, all of which has to be carried back on her head or her back. Everything is heavy manual work. No running water either. And we sometimes think we don't have enough time off! Everything is relative.

FRIDAY

If yesterday was 'wonderful', today has been that and incredible as well! I write now at 11.30 pm at Yahila sitting on the end of my camp bed with the rain beating down on the thatch roof. The roof leaks! We were an hour later than intended in leaving Irema. The boat was leaking badly and needed more clay to bung up the holes. It was a beautiful journey (four hours) back up river to rejoin the Landrover at Yate. How fortunate we are to be called to work in such lovely surroundings. To see water lilies in all their splendour against the dark waters on the Lomami was indeed inspiring. The first hour was misty, thereafter it was hot and we now all look as though we've had a week on the Riviera!



Having a shave



At Yate various members of the church came to greet us and see if we had any more Bibles, hymnbooks or spectacles for them - which we didn't! However, Lyn was able to test their eyes and measure them up for specs, so hopefully in the stock left at Yakusu their size and strength will be available for us to bring next time. The church at Yate has no pastor, but would appear to be thriving under the leadership of the Surveillant there. We have been invited to meet with their church folk next time we are passing through. They presented us with a chicken so grateful were they to have been able to buy books and a Bible between them — so generous especially in the current economic climate.

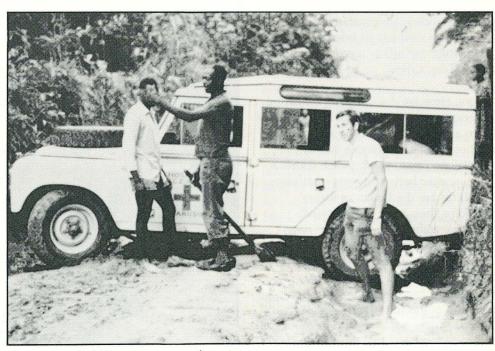
Soon after leaving Yate we stopped the Landrover by a forest stream for a picnic lunch of kwanga (another manioc preparation) and pilchards and then had the most delectable swim in the dark cool water to cool off. A little further along the road one of our ex-student nurses, now working in a state dispensary, flagged us down wanting us to stay for a meal already prepared. How they know when we're coming is a mystery – presumably food is cooked in the morning so that whatever time of the day or night we pass it's ready. As though that wasn't enough they then also presented us with a huge pineapple.

A further two hours along the road we came to an ungainly halt. It had rained and the clay mud road had turned into a quagmire and skating rink. That combined with the deep ravines made by the rain had us crawling along and eventually skidding right round until we stoped at 90° to the road! We could (and did) praise the Lord that it was still daylight (5 pm) and that we were near a village so there was no shortage of people to help.

We eventually arrived here 9 pm. Mark was asleep so we put him straight on to his camp bed and got stuck into the work of counting medicines, replenishing stocks, administration and financial control. It's now midnight, so to bed.

SATURDAY

An interesting night. We went to sleep with the symphony of raindrops, those on the roof combined with those falling



'If we move it this way . . .' — stuck again

into, for the most part, receptacles in our room. We woke to a beautiful morning and a queue of patients. Lyn saw the 'general', June and I the 'gynae' using June's knowledge and my language! Most of their problems are infertility which causes so much sadness here. Child bearing forms such a major part of their lives.

We left Yahila late morning and then waited over an hour at the isolated Lobai ferry. It was so beautiful — a real tropical paradise. The only snag is the abundance of tiny black flies that bite and have you itching like mad for several days afterwards. They also transmit river blindness, but we'll not dwell on that! We redeemed the time very usefully — Lyn shaved, June and I washed our hair and a few clothes and draped them over the ferry to dry. Mark had fun splashing around.

11.10 pm. These night entries are becoming a habit! I feel shattered and nearly fell asleep counting the money. We arrived back at Yasendu at 10 pm having first been to Yalanga dispensary down the road and made a rushed visit there from 4-9 pm. There were problems because the nurse had mismanaged his stocks, all of which took time for Lyn to sort out with the nurse and church leaders.

Mark fell asleep on the journey — happily we'd eaten at the last place. On these trips there's no such thing as routine for Mark so we go completely African and he sleeps when he wants to rather than when I say so! The idea here is to finish all the administration tonight, see patients early tomorrow morning and then leave in time for church *en route* to Yakusu.

SUNDAY

Would you believe we ended up selling books and Bibles until midnight last night! It was a short night. At 4.30 am at first cook-crow there was an audible discussion next door as to whether it was time to get up and thereafter the household could be described as restless.

7 am. Lyn and June seeing patients. Breakfast or manioc and monkey is cooking out the back. Mark is making mud pies with his mates.

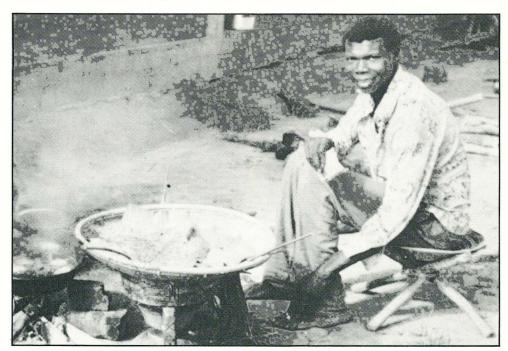


Market at Yakusu

8 pm. We are back at Yakusu, much to our surprise! We had resigned ourselves to an extra night on the ferry at Kisangani. However the Lord had arranged otherwise and both that and the Lindi ferry near Yakusu were on their way over as we drove up. We all enjoyed the church service at Yaolanga.

We sensed the presence of the Lord and it came as a fitting climax to our week away. With typical generosity they fed us a lovely meal of Lituma and chicken to send us on our way home.

It's been a week of great fun, but more than that it's been very worthwhile. It's exciting to have something to share, whether it be our Faith, or medical skills, or Christian literature or even just friendship. We were so aware of God! The scenery alone was a constant reminder of our Creator as we drove through mile after mile of sun dappled forest. He was in every part of that journey, guiding decisions and conversations, providing opportunities for sharing and mutual encouragement, giving wisdom in difficult situations and keeping us safe in our journeyings by road and river. We can only say 'Thank you Lord' and pray that those whom we visited in His Name may have been similarly blessed and know His refreshing and encouragement in their own particular situations.



Cooking at a hospital



A centre of exc

Before David and Janet Kerrigan left, in March, for Bangladesh, they studied at St Andrew's Hall. Here David gives his impressions

St Andrew's Hall - what does it mean to you? To some no doubt the college is automatically linked with the work of the BMS. To others it is probably a place they have heard of from time to time or they have seen it mentioned in the Prayer Guide, yet it remains something of an unknown quantity. To the majority reading this I have a feeling that St Andrew's conjures up a blank expression and so it is my intention to lift the lid, so to speak, on the college, that we may see the role it plays in the training of our BMS missionaries today and that by being better informed we may be able to pray more intelligently for the work carried out there.

History has never held my attention for very long so I won't dwell on the origins of the college. Suffice it to say that St Andrew's Hall has its roots in 'Carey Hall', founded on the same site in 1912 for the training of women entering missionary service, and also in 'St Andrew's College' founded in 1946, a training college for men. The two colleges amalgamated in 1966 and were given the name St Andrew's Hall Missionary College. It is not solely a Baptist venture, it never has been. Today the college still draws its support from the United Reformed Church, the Council for World Mission as well as the BMS.

To understand anything about St Andrew's you have to appreciate the role it plays within the Selly Oak Colleges Federation. St Andrew's is only one of nine colleges that together comprise the SOC Federation, the other colleges representing many of the mainline Christian churches in Britain today.

Cross cultural

One of the departments within the Federation is the Mission Department and it is in this department that our BMS candidates participate. The department can have fifty or sixty students gathered not only from the various colleges, but also representing an amazing cross-section of nationalities. In our short time here, we have studied with students from Uganda, India, Zambia, Ghana, Sri-Lanka, Fiji, Samoa, United States, Hong Kong, Taiwan, Germany, Guyana, West Indies, Burma and many more. The value of this cross-cultural aspect of the course cannot be underestimated.

Missionary activity in the past has been accused of propagating not only the Gospel but also a western way of life and our western culture. With the insights of our colleagues from these countries we can begin to distinguish between the essence of the Christian Gospel and the cultural appendages it

has acquired over the centuries. By doing so we enable the indigenous church to express the gospel in the culture of the people, whether that be in Asian music or African dance.

Biblical training

I have strayed into the area of the work of the mission department so let me expand on it. An essential part of the course is its biblical training, both in terms of Biblical exegesis and Christian doctrine. I have already mentioned that the students for the mission department are drawn from the various colleges and this too applies to the lecturers. This undoubtedly has many important advantages, but it also presents a problem, as it must be said that the Doctrinal teaching does not always concur with Baptist principles and practice, indeed at times it clashes sharply.

For ourselves, having spent six months prior to our stay at St Andrew's at Spurgeon's College in London, and because of our church background we felt able to cope with teaching that was plainly contrary to our beliefs, and we often found ourselves putting forward a more conservative viewpoint to that being expressed. The appointment of a conservative evangelical lecturer in such

ellence in missionary training

an area would be most welcome. We say this not only from a Baptist point of view, but also in as much as it would better reflect the views of what is numerically the largest group of Christians engaged in missionary endeavour today, namely conservative evangelicals. (Source: *Time Magazine* — December 1982.) This feeling is certainly held within St Andrew's and it has its supporters elsewhere in the Federation. BMS would do well to add its voice also.

Outstanding resources

A large part of the mission course is concerned with the cross-cultural dimension of missionary activity. Here the experience of the tutors is invaluable, all having worked overseas in missionary situations. Again, the UK tutors have worked in Zaire, Nigeria, Zimbabwe, India, Taiwan, Papua New Guinea and others, whilst there are also tutors from the United States, Uganda and Germany. With these outstanding resources available, each missionary is able to attend specific 'Area Studies', a seminar on that part of the world to which he or she is going, the politics and history of the country, its culture and customs. Specific studies of Islam, Buddhism and Hinduism, on 'Primal World Views' concentrating here on Animistic Religions found still today in many of the BMS fields of service.

A study of the Theology of Mission aims to help the missionary to see the place of his calling in the total revelation of God to His people through Our Lord Jesus Christ, how Jesus's mission relates to the Christian Mission today and how our understanding of mission relates to our understanding of 'Church' and so on.

Community life

There are many other dimensions to the

mission department at Selly Oak, and any article of this length cannot do justice to all of them. I must comment however on the community life at St Andrew's which is a learning experience in itself.

It will come as no surprise to those who have persevered thus far through the article to hear that again there are many countries represented within the life of the college. About half of the college is involved in the mission department. The rest study other courses, but the atmosphere of love and fellowship that exists between the members of the community is a lovely experience of living and working with Christians of varying countries and traditions. This in itself is a part of the learning as much as lectures and seminars.

Please pray for the work of the college, particularly the staff there. The Principal is

the Rev Dan Beeby, a 'veteran' of some three years in China and twenty-two years service in Taiwan. The Rev Jim Grenfell, serving with the BMS since 1953 in Angola and Zaire is now lecturing in the cross-cultural aspects of mission as well as having pastoral oversight of BMS candidates. Miss Kristen Ofstad is a Norwegian brought up in Ethiopia, where her parents were Missionaries. She served for a time in Papua New Guinea, and is now a tutor and librarian at St Andrew's.

One year of training has been invaluable to us, and St Andrew's has played a significant part in it. It is undoubtedly a centre of excellence in the field of specific missionary training. It has long served the needs of the BMS and continues to do so. As such it deserves the support of all those who regularly pray that the work of the Society may continue to advance in these days.



Overseas students entertaining



Janette and Jim Watson

FOLLOWING THE CONVENTION

By Jim Watson

HAVE you ever returned from Keswick or Filey, uplifted spiritually, to find yourself at home confronted with a number of problems? This was our experience here in Barisal, Bangladesh, when we returned from the annual Dhaka Convention very recently.

We encountered our first problem when we gave a lift to a Bengali Pastor at a ferry crossing. False teaching from an outside body had come to a local village church and had caused dissension. Following two visits to the village concerned, some Biblical instruction on the points at issue; a visitation of a number of *baris* (homes); contact with the leaders of the other group and a Lay Preachers' Conference (all within the space of a few days), the problem has almost been resolved, praise the Lord.

Future healers?

During the same time, another situation arose, as I was sitting with a village patient in the big local State Hospital. A young man was brought in by others, apparently in a bad way. To my question, 'A serious case?' the reply was, 'Oh no, the medical students have been fighting among themselves.' Some minutes later, a slogan-shouting procession came through the hospital corridors and just after we arrived back at the compound, we heard a bomb go off in the hospital grounds. The thought came to me, are these really the agents of healing for the future in this land?

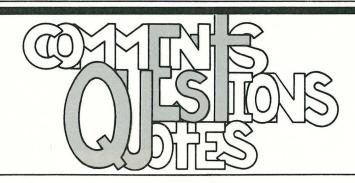
Oh, I forgot. Whilst I was at the hospital, a man from the Police Investigation Department, asked me to give my signature and nationality — I have his signature in our Visitorscum-Prayer Book, so I guess fair's fair! Eventually as I was leaving the hospital, I was requested to call at the home of a member of the local Christian community. He has been quite ill and asked me whether or not whisky would be helpful to his condition. I had to tell him that the 'worst export from Scotland is whisky and the best export is men'. No, we have enough problems here without introducing alcohol!

Panic

The following day, this was the scene in our garden. The local Women's Meeting were preparing their curry meal over open fires; downstairs in his house, the young pastor was packing-up to move to his new ministry in Rangpur; we were preparing upstairs for a memorial prayer meeting; suddenly there was a scream from outside — a little girl had been bitten by one of the dogs! Panic, concern, questions — rabies? injections? The reason for the dog's reaction we knew was the heat, the crowd and the fact she was expecting pups (five born last night, under the stair!). But how to explain to excited Bengalis!

Praise God there was another side to these few days! Our Gospel Bookstall at the local Industrial Exhibition had been continuing to see an outflow of literature mainly to Muslims. The arranged 'Jesus' film was seen in the open-air at the Exhibition by a very big crowd. I had the privilege of leading a Muslim young man to a profession of faith in Christ, in our home. A Hindu man (at the village referred to earlier) had expressed a desire to become a Christian and we prayed with him.

Moreover, we had encouraging news from our lads in Hebron School, South India (2,000 miles away). Paul was challenged by the potential when he was involved in a witness team of one teacher and fellow prefects from the school to another boarding school in the hills. Timothy and Peter (the twins) have been able to have their Quiet Times in the midst of a very active school life.



By DEKA

PERSPECTIVE - Why is it so hard to hold things in the right perspective? Usually, it seems, it is only when we allow ourselves to stand back that we are able to get a situation into proper perspective. Often, in the midst of a situation, we think that we are reading it right, but later we find this is not so. There is the temptation to paint too dark a picture, or the opposite one of looking at everything through rose-tinted spectacles. I know how I have been guilty of both of these. Overseas the problems can loom very large and oppressive, and thoughts turn to the home country which assumes a rosy hue. Then you come home. Illusions are shattered. The same or similar problems, tensions in the churches, that you thought were peculiar to the country where you had been working, are there as well. Humbling, depressing, encouraging? - all three I think.

we were talking about would have had curtains at the windows, and water in the taps, but what more were we looking for?

I am sure that all of us at some time have experienced going into a home, or meeting place, or church, and becoming conscious of the warm open friendly atmosphere that seemed to meet us. A warmth generated by genuine, caring love, and when that is present one forgets the surroundings. The drabness or inconvenience fade into insignificance compared with the reality of the love.

them first, convert them afterwards.' 'See how these Christians love one another.' 'By love shall all men know that you are my disciples.' What sort of impression do we make on others? Is Christian love the mark of our lives and service?

Have you ever wondered what or who exactly you were going to find in a certain place, or at a certain conference? And afterwards what is it that you come away remembering? After that conference in Africa Hall, the writer came away and wrote:

'Christ met me there and sent me there to be feasted with His love.'

QQQQQ

'The surroundings may, by some, have been regarded as sparse, no curtains on the windows or water in the taps but such problems were diminished and overcome by the love of our hosts. Better, in such circumstances to live in Africa Hall than in a five star hotel.'

Another way of getting things in their right perspective. It reminded me of a conversation I had recently regarding the suitability or otherwise of various venues for a conference. Certainly all the places

QQQQQ

'True humility and real concern for others and for the kingdom of God, are notable by their absence.'

That was actually written by one of our missionaries about a church situation overseas. But is that not echoed in many of the articles written about church life in the UK? Where are we going wrong? Do we enjoy salvation for ourselves without much concern for others? Is humility a debased virtue in our eyes? If so, why?

QQQQQ

R E O White wrote about one of the qualities needed by evangelists — 'Love

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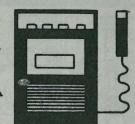
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MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD

We Need People

PEOPLE rather than things was the theme of a report on candidates given to the General Committee in March by Overseas Secretary Angus MacNeill.

Everywhere I go the same question is put to me; will you be sending any more people to help us?' he said. Mr MacNeill has been on recent visits both to Angola and the Caribbean and he reported to the committee that the Society has the privilege of channelling special help to many areas to support a wide variety of evangelistic and compassionate ministries.

'This is highly valued, and sometimes essential,' he said, 'but still the call comes to us for people.'

It would be wrong to respond to every request for mission-aries. There may be times when a church overseas has not thought through what it means to have a European missionary

doing a particular job. But the fact remains that the society finds itself under constant pressure to find more missionaries — some to provide continuity in the work we have supported over many years, and some to pick up new challenges.'

When Fred and Marjorie Drake return home from Angola this summer there will once again be no BMS missionaries there. 'We still need a builder, as we requested two years ago, and we need a pastor to teach in the Kibokolo Bible School,' the Angolans are saying.

'In Trinidad I was asked in public at the Baptist Union Assembly there, "Why has the BMS not found the person we requested to help us in our lay-training programme?" Maybe we have found that person now, but our Trinidadian friends could not understand why we had taken so long over it.'

'In Zaire the CBFZ reminds us constantly that they wish our partnership to be expressed in people.'

Mr MacNeill said that none of the churches with which the BMS is in partnership wishes to be swamped by missionaries. 'But all see the valuable, limited role which a missionary from the UK can still play in Asia, Africa, or South America.'

'The calling which God has given to us to be a missionary society, involved in the sending

of people, is still being confirmed by the churches overseas. Partnership in the Gospel of Jesus Christ is still being valued when it finds its expression in the response of sending people to live and work and serve alongside Christians in other countries.'

'At present we need people to fill 25 missionary situations. This is a tremendous opportunity to serve in the forward of witness to Christ in our world through our partners overseas.

Whistle-Stop Tour

NINETY people were taken on a lightning world tour recently, taking off from Wolverhampton, and returning within ninety minutes. The travellers were attending the midweek prayer and praise meeting at Tabernacle Baptist Church, the courier was Peter Briggs, West Midland representative of the BMS, and the tour was done without leaving the hall.

The first stop was at Hong Kong, and the second China, scene of so much work by the society until 1949, and now seeing great growth of Christian work and witness under the more relaxed local regime of the 80's.

Next came Nepal, then Bangladesh, where BMS started work in 1792 and where now Islam, supported by Arab oil money, is taking an increasingly aggressive stance toward Christian work. On to Sri Lanka, also a historic BMS field where the church at Colombo was featured.

Angola was the next stop, where Christian work is being

rebuilt after the turmoil of the civil war. The last port of call was right across the Atlantic, where the Society began work after the closure of the China mission. The work in Paraná province has borne much fruit and now many Christian families are joining the long migration north to Mato Grosso to seek better land and BMS is going with them to help in evangelism and church planting.

Returning the travellers home the speaker reminded them that mission at home and overseas is one, and that the recent initiative of Tabernacle itself, in sending out its members to found a church on a new housing estate, with the help of HMF, stands alongside these stories from across the world.

The returned travellers then broke into seven groups, each praying for one of the fields touched upon in the tour. As the meeting came to its close, participants felt much more concerned and involved in the world-wide ministry of the BMS.



Fred and Marjorie Drake

No Strings

HELP without strings attached was given to those affected by the Paraná floods because of money from the BMS Relief Fund. This was the news given to the General Committee by two of the Society's missionaries from Brazil.

At the worst of the flooding, in the south of Brazil, in July last year, the Mayor of Rio Negro, Paraná went on local radio. The homeless in the town number 4,500 and only 15 percent of the town council's appeal for aid had been granted by the Government. The Mayor said that he could give financial and material help to a maximum of £50 to any practising Roman Catholic family in need, as long as they were prepared to have the local saint in their home for 24 hours before passing it on to someone else.

Only such Catholics would be considered for council aid.

However, the Mayor went on to say that there was an evangelical pastor in the town giving help to anyone! That was BMS missionary Roy Connor. So for about seven months there were long queues at the manse—sometimes as many as 25 or 30 families a day, from early in the morning until last thing at night.

No one was ever turned away, but each case had to be investigated so that the best help available could be given. So food, bedding, disinfectants, building materials, furniture, and many other things were provided.

Through the spontaneous and generous help of the BMS, the Southern Baptists, Tear Fund and individual giving, Roy and Margaret Connor were able not only to be in the right place at the right time, but to be of service to the Lord in the stricken community. No



The Connors

questions were asked about a person's religion. A needy person is a needy person regardless of labels. Jesus never asked questions before helping the hungry and needy, or healing the blind, lame, leper or lunatic. Love had to be shown in practical terms, and it still has to be, before the Gospel, preached in words, has a hearing.

During the flood relief programme operated by Roy and

Roy Margaret, became extremely well known. Whilst trying to help the homeless, Roy's own home was in danger of being inundated throughout the period from February to September 1983 when the south of Brazil was flooded five times. In the event it was not touched, but a leading town councillor offered his own new home to Roy and Margaret. He also suggested that Roy ought to stand for Mayor in the elections last November.

Dr Acres Dies

DR IAN ACRES, known as the BMS 'Family Doctor' (see *Herald*, July 1982) has died at the age of 75. He was associated with the medical work of the Society for more than 50 years.

He and Mrs Acres began their missionary service at Bolobo in 1933 and served there for 13 years. He was involved in a programme of sleeping sickness control in the Bolobo area.

The family returned home in 1946 and lan joined the Bolobo pioneer doctor, Dr Girling, as a partner in his north London practice. This enabled him to maintain his BMS links. He served on the General Committee, the Medical Advisory Committee, and in 1967 he succeeded Dr Burton as Medical Director. When he retired in 1976, he continued to serve the Society as honorary medical adviser until 1982.

He was BMS Chairman in 1975-76 and was appointed an honorary member of the General Committee in 1977. He was responsible for much of the Society's medical literature.

BMS Summer Holidays

IT is 74 years since the BMS held its first Summer School at Folkestone. They are now known as 'BMS Summer Holidays', but they are still as lively and present many opportunities for Christian growth

'Each year young people respond to the challenge to commit their lives to Christ and to the task of His mission to the world,' BMS Young People's Secretary, David Martin told the General Committee at its March meeting. 'They are times of great fellowship, enjoyment, teaching and personal development, and ought not to be missed.'

Over the years many have been recruited to missionary service, and others have returned to their home churches better able to play a responsible role.

'There are still vacancies at this year's Summer Holidays. I urge you to encourage young friends, and families, in fact people of all ages to come and join us this year,' Mr Martin said.

Favela Work in Cotia, São Paulo

The work we do here has many frustrations but at the beginning of February we had evidence that it was worthwhile. Registered in our Holiday Bible School were 84 names. On two days during the week we had over 60 boys and girls in our garage/chapel. They responded with affection to our efforts and they behaved well. Several

raised their hands in response to the question: 'Who wants Jesus Christ in his heart and life?' Of course it's only the beginning and the full implications are not understood, but, Praise the Lord, we have had the privilege of sowing the seed of the Gospel. Our prayer and expectation is that in due time the full fruit will appear.

Dialogue during Bible Class

'Also in heaven is the Book of Life. Whose name is written in the Book of Life?'

Jenete: 'Yours teacher.'

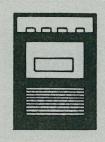
'Amen, and for all others who have accepted the Lord in their hearts'

Jenete: 'If there are so many millions of angels in heaven, will there be room for us too?'

'Of course, heaven is a huge place. There is room for all who believe.'

F Vaughan

TALKBACK



WHAT OUR READERS ARE THINKING

Anyone Interested?

From Howard Holmes

I was most interested to read what the Rev Neil McVicar (BMS Overseas Representative for Asia), said to the General Committee in November about the vital need for more prayer for Asia, and pointing out 'that British Baptists often visit Asia as tourists or on business, but they rarely take the trouble to call on any of our BMS missionaries, or to meet their Baptist partners in the national churches. Tourists should include areas of Baptist work on their itinerary.'

Most tourists are obliged to

accept a 'package tour' with a prearranged itinerary, with no time or opportunity for making visits as so aptly suggested by the Rev Neil McVicar, desirable and helpful as such visits would surely be. I was privileged last year, to be one of those who joined the 'Work Study Tour of India', under the auspices of the BMS, and the Gravesend and District Community Relations Council. The tour included specific visits to areas of BMS work in India: meeting the Rev Geoffrey Grose of the Green Park Free Church in Delhi: fellow Baptists at Serempore College,

and BMS missionaries David and Joyce Sorrill, and three Christian schools.

Would it not be possible for the BMS to initiate a move (through the Missionary Herald and Baptist Times), to ascertain if there is sufficient interest among fellow Baptists, with a view to organizing a tour to include areas of Baptist work in Asia, as suggested by the Rev Neil McVicar. Those of us who joined the 'Work Study Tour' of India were greatly blessed by the fellowship we enjoyed with BMS workers, and other Christians engaged in a vital real spiritual

experience, and a great challenge, enabling us to pray not only more intelligently, but more fervently for that great area of need that is Asia.

HOWARD HOLMES

76 South Norwood Hill London SE25 6AQ

Mr Holmes has prepared a slide/ tape presentation, 'This is India', with a synchronized commentary and lasting 35 minutes. It especially features BMS associated work and Serampore College. Anyone interested in using it please contact Mr Holmes. Tel: 01-653

Brazil Correspondence —

From Rev Paul Walker

BY the tone and content of Eric Westwood's letter it is evident that Andrew Mawson's words have touched a sensitive nerve. This is potentially good, and hopefully it will open a creative debate. One of the major elements in the debate is the fact that the BMS and its work was conceived in a different age. Missionary work was begun at a time of British colonialism and is historically tied to it. There is a growing historical awareness among Christians, and the recognition that the present incongruities of missionary work can no longer be suppressed.

The Christian faith has inherent within it, the concept of expansion. When that expansion was expressed in terms of the white western

church going to 'convert the heathen', not only did it take its faith, but tied it to a culture and 'exported' it as a package. Many now recognize that for the white western church to 'export' anything is wrong. We can help, serve, encourage and offer a practical vision of God's love and compassion in Christ, when invited, but that is the limit.

The confusion arises when we try to cling to both these elements at once, to maintain the expansionist approach to 'convert the heathen', but to do it under the guise of help, care and broad development work. Charity given for an ulterior motive ceases to be charity and becomes arrogant paternalism. This is what offends many people. It also has the effect that promotional films about the

Rev Harvey and Rev MacNeill will be replying to correspondence in next month's edition.

work of BMS try to maintain the myth that we are there to 'convert the heathen', hence such titles as The Spreading Flame. Such films are light on political, economic and social reality, lack historical perspective, and are heavy on the glorious expansion of Christianity. I am sure that BMS personnel, both at home and overseas, recognize and are well aware of the tensions that I am falteringly trying to point out, and yet to keep the popular support of the broad, conservative body of Baptist people, we have to maintain the sham.

This difficulty is expressed in a different form in Rosemary Williams' letter. As she so rightly points out, the problem of the relationships between people of other faiths and Christianity is no longer a matter to do with 'darkest

Africa'; it is on our doorstep in all our big cities and some small towns.

The attitudes of 19th century missionary colonialism are outmoded and outdated, and we must grasp the nettle, hoping to move towards a more equitable and acceptable view of 'missionary' work, that is not only taking place overseas but is also firmly planted on our doorstep.

At present the BMF is under radical review, its matters and policies having been formulated in 1948. Is it possible that this is also the time for radical rethinking of the role and attitude of the BMS?

REV PAUL WALKER

Highgate Baptist Church, Birmingham From Rev Philip H. Smith

I have every respect for people like Eric Westwood, who work in the most difficult circumstances in a country far from home, but sadly, his response to Andrew Mawson's letter failed to answer some important questions raised. It was a gut reaction to criticism and, as such, is understandable, but maybe some of Andrew's criticisms are valid and need to be taken seriously.

The main points of Andrew's letter were:

- 1) It is a fact that some BMS missionaries are supporting the poor in their quest for land rights, a living wage and justice in other forms. Why is this work not recognized in BMS publicity and encouraged as being central to the Gospel? (see Luke 4 v 16-21).
- 2) It is a fact that Brazil is a nation of extreme wealth and extreme poverty, oppression and even mass murder by the authorities. While appreciating the delicate position of the BMS about visas, should

- we not be protesting about such injustice and making readers of the *Missionary Herald* aware of how, for instance, the Boro Indians have been systematically murdered?
- 3) Brazil is the home of the world's largest rain forest, which ecologists tell us is vital for the survival of our planet. It is being destroyed and BMS missionaries are moving into the areas developed where the forest used to be. Is this not an issue that Christians should be addressing?
- 4) As Martin Luther King claimed in Strength to Love, any religion which professes to be concerned with the souls of men, and yet is not concerned with the economic and social conditions that strangle them, can properly be labelled 'an opiate to the people'. Why is there so little mention of this concern for economic and social conditions in BMS publicity? It appears as an after-thought or an incidental, but it should be central to our mission shouldn't it?

From Rev Gordon Holmes

THERE is a danger that the Talkback discussion of the role of the BMS in Brazil will become polarized. A way forward is suggested by R A and A F Evans. They provide a kind of researched case study from Brazil as one of a collection published in their book Human Rights — A Dialogue Between the First and Third Worlds (Orbis/Lutterworth 1983).

Alan Johnson, a business man, flies home to his local congregation following a visit to Brazil. He has been asked to report on the role of the Church. On the basis of his experiences the authors invite readers to send them their comments. Two reactions are provided. One is from Kosuke Koyama, the Japanese theologian, who notes that Alan Johnson was given three different views, each by a separate advocate:

'The first is (for the Church) to take active participation

in the total life of a nation. The second is to concentrate church energy and resources on conversion alone. The third is a gradualist position. I believe the discussion must go on among these three. The living church must be able to seek mutual corrections.'

For us the discussion and comment making could take place beyond the BMS General Committee in — at least some — local meetings or groups. Resources would be needed. The interesting study papers being distributed to the churches by the BMS could be developed to provide a means. For content the Evans' case studies, and how they use them, provide a model.

REV GORDON HOLMES

Christian Aid Area Secretary, Avon & Somerset, Westbury-on-Trym Baptist Church 5) It is a fact that Roman Catholics were in Brazil centuries before the BMS. Why is there no mention of attempts to work with our Catholic brothers and sisters in Christ in BMS literature? Is no attempt made? I find it disappointing that Eric Westwood so easily writes off Christians of the calibre of Helder Camara. If any reader has never heard that name before then you should be informed about a courageous Catholic Bishop, who is seeking freedom for the oppressed in Brazil's poorest city.

answered and I believe that they deserve real answers. The BMS must face these questions and seek to answer them, not for my sake, not for Andrew Mawson's sake, but for the sake of the Lord whom we all seek to serve.

PS and by the way Eric, some of us feel that God has called us to minister in Britain, not in an armchair. We recognize your ministry, so please don't undervalue ours.

REV PHILIP H SMITH

Chaplain, Polytechnic of Wales, Pontypridd, Mid-Glamorgan

These questions were not

AN OPEN LETTER TO ERIC WESTWOOD

From Rev Derek Winter

Dear Eric,

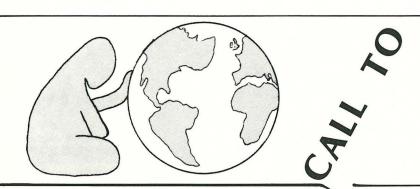
I see that Andrew Mawson's letter has provoked mention of my name in 'Talkback' in the same issue of the *Herald* that carries your reply.

I find your defensive and sarcastic reply to Andrew disappointing. We can hardly expect people to give money to missionary societies and take a prayerful interest in the work, but then complain when they take a critical interest as well! Anyway, you've taken Andrew's letter as an attack on BMS missionaries in Brazil; in fact, he was criticising the film *The Spreading Flame* as giving a distorted image of the Society's work—he specifically says that in his opinion it does an injustice to the work of many of the missionaries—as well as failing to reflect the Brazilian reality. You have yourself expressed concern for the endemic poverty that afflicts so many people in Brazil, in your article in the March issue.

Next, you slate Andrew as an armchair critic. But you know as well as I do that living and working in Brazil for years is no guarantee in itself of understanding its complex political, social and religious situation; nor is someone disqualified from analysis and interpretation simply because he's never set foot in the place. In our interlocking world, many of the problems of Latin America are the mirror image of our own (it won't have escaped you that Oxfam is now funding projects in Britain!). In any case, the 'armchair in Kingston' jibe misses its mark. As I write, Andrew is on a visit to El Salvador, and in touch with people whose witness to the gospel could cost them their lives.

Then you have fun with the picture of Andrew explaining his incarnational theology to a small congregation of unlettered farmers, but that implicit paternalism won't do either. A few years ago I was sitting next to a Brazilian from the sticks of Para, listening to an hourlong exposition of this 'incarnational theology' from Gustavo Guitierrez. 'What did you make of that?' I asked. 'Marvellous,' he replied. 'He puts into words what we feel in our bones, but find difficult to articulate.' But what bugs me is what looks like thinly-veiled hostility to the Catholic Church. Yes, that church's contribution to the ignorance and subservience of Brazilians in the past is a failure that is openly acknowledged by many Catholics; but why do non-Catholics have to cold-shoulder a genuine and wide-spread change

continued on page 99



PRAYER

1784 - 1984

Home 29 April — 5 May

THE Baptist Assembly is being held in London this week. World mission, at home and abroad, will be stressed right at the beginning, when Reg Harvey, BMS General Secretary, and Bernard Green, the Union's General Secretary 'open windows on the world to see what God is doing in this age'. This will lead into a time of praise and open prayer.

Derek Mucklow, who has already taken over the responsibilities of Chairman following the death in December of Alberic Clement, will be formally inducted at the Annual Members' Meeting. The Annual Report, 'Not Disappointed in Hope,' will be presented by the Secretáries, and business transacted. Both the Women's and Medical departments will be holding their special meetings during the Assembly. Dr David Russell is preaching the missionary sermon, and Roy Connors is speaking at the Wednesday missionary rally and valediction of missionaries. Please remember all these meetings that the missionary message may be presented with conviction and clarity.

Zaire — Kinshasa 13-26 May

THE economic problems of Zaire seem more acute in a growing and heavily populated capital city like Kinshasa. The Society has 15 missionaries there, but all with responsibilities for wider areas of concern than Kinshasa. Owen and Deanna Clark work in the CBFZ headquarters, Owen is Assistant General Secretary. Andrew and Anne North are also attached to the Secretariat looking after 'missionary affairs' and working as supply officer for the CBFZ. Douglas and Helen Drysdale will be returning to Kinshasa, where Douglas will be continuing to help in the building of the new office buildings.

The Hostel for Missionaries' children has five residents at the moment, looked after by Dai and Anne Davies. Ruth Montacute is head of the British Association School, which has a racially mixed community of pupils, Susan Shields and Caroline Jenkinson work with her. Tim and Barbara Blukeley are part of the University theological faculty, and Vivian and Gwen Lewis work at the International Protestant church.

India — Ludhiana and Vellore 6-12 May

THE Society had links with the Christian Medical College, and Hospital at Ludhiana since Dr Edith Brown, a BMS missionary, founded the work more than 100 years ago. Dr Stanley Browne has recently visited the work, and in an article to appear next month, mentions the community health department which is helping to raise standards of health and hygiene in the surrounding villages as well as the town. So impressed by this work are government officials, that they are recommending that every medical college in India should have a similar department.

Whilst we have no missionaries working at Ludhiana in the north, Ann Bothamley is serving at Vellore Christian Medical College and Hospital in the south. She works in the intensive care unit. She was invited to speak at a conference in Australia, dealing with the treatment of cancer, and she took the opportunity of visiting Papua New Guinea en route. Ann is also responsible for a hostel for children of Indian missionaries.

Bangladesh — Khula and Jessore 27 May-2 June

KHULNA is an industrial town in the south of Bangladesh, and it has a mixture of old and new churches. John and Nan Passmore have now moved from Kalishpur to the old mission compound on the other side of Khulna. This is helping to advance the pastoral work and theological training of the churches. There are encouraging signs in the work — evangelism amongst Hindus to the South of Khulna, in literature and in the use of a book shop at a local exhibition, and in the town churches where a series of revival meetings have been held.

There are problems too and John and Nan often have to play the reconciling role in disputes, and to support the pastoral superintendent, J S Roy.

Jessore is an old area of BMS work, and whilst we have no missionary there at the moment, friends in Britain will know the Rev Robert Sarkar who has just moved there from Dhaka to become pastoral superintendent.

MISSIONARY MOVEMENTS

Departures

Miss Georgette Short on 13 March for CECO, Kimpese, Zaire. Miss Valerie Watkins on 13 March for Upoto, Zaire. Mr and Mrs D Kerrigan and family on 22 March to Barisal, Bangladesh.

Arrivals

Rev John Furmage on 10 March from Dois Vizinhos, Brazil.

Rev Frank Mardell on 21 March from Dinajpur, Bangladesh.

Miss Ann Flippance on 27 March from Binga, Zaire.

Deaths

On 21 March, **Dr Gladys Rutherford**, MB, ChB, DTM (India Village Service 1923-1957), aged 89.

On 31 March, **Dr Ian Sydney Acres**, MB, BS, DTM (Zaire 1933-1947) (Medical Advisor Committee 1954) (Chairman of Society 1975-1976), aged 76.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (7 February-12 March 1984)

Legacies

	± p
Miss E A Astell	50.00
Mrs F L Barnett	100.00
Mrs E Brown	3,000.00
Miss C. V. Casselli	1 358 48

Mary Alice Chapman 80.00 Mr W Dickinson 201.52 Miss G Dufall 20.00 Mr W Gore 100.00 Miss D E B Holland 500.00 Mrs E M Lea 15,000.00 Miss E J D McKean 100.00 Miss D E Pearce 500.00 Mrs M N Powell 389.57 Mrs E A E Stephens 500.00 Mr T Thomas 1,077.28 F Todman 841.80 Mr W H Valler 4,119.89

General Work

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Women's Project

Anon: £5.00.

continued from Talkback page 97

of heart, as if Medellin and Puebla had made little or no difference to the Catholic Church in Latin America? I'm not even going to argue this point, because I think it takes a pretty severe case of myopia to miss it, and anyway it's well documented elsewhere.

In any case, are Latin American Protestants, who could once be proud of their liberalising traditions, now in any position to criticise? While the Catholic Church, or a significant sector of it, has made its 'preferential option for the poor', and often providing the only space for protest against social injustice, many Protestants have been busy retreating into their spiritual ghettoes, or even giving their active support to the repressive regimes that are responsible for so much widespread misery.

It's ironical that the report of Nilson Fanini's acceptance of patronage from President Figueiredo, who leads the 'decaying Brazilian quasi-dictatorship', appears in the same issue as your remark about the apolitical nature of the evangelical churches, and it shoots holes in the much-vaunted Baptist doctrine of church/state separation (as if an apolitical stance were ever a realistic option). Top Baptists criticise liberation theology for its failure to maintain a critical distance from Marxism; but where is the critical distance of this highly influential Baptist leader from rampant capitalism backed by military force? No wonder the President praised Baptists and called the gospel the solution to Brazil's difficulties — the 'gospel' that will go out from the new TV station will pose no prophetic threat to his government's twenty-year track-record of torture, repression and mismanagement of the country's resources.

To be sure, you say you can feel the first breath of the wind of social concern probing the minds of Brazilian Baptists, and you look forward to the creation of a department of social action. Exhumation might be a better word - that department existed twenty years ago, and was strangled by the denominational machine (social concern was equated with communism in those days), while some Brazilian pastors looked in vain to the Society for help in the unequal struggle for its survival. True, we mustn't 'impose from the outside what must be the result of thought and debate from the inside'. But that ignores the fact that what passes for the Brazilians' 'own patterns and ways of doing things' is often the result of imposing from the outside the ideas of the Southern Baptists of the USA, so that the ideology of 'Moral Majority' becomes the accepted wisdom of the Brazilian Baptist establishment, as vigilant a sniffing out 'heresy' as any clique of party apparatchiks. Dissident voices, with an arguably better claim to be heard as authentically

Brazilian, are silenced.

So this pussy-footing reluctance to rock the boat gives me a sinking feeling of deja vu. It's there in the first major report sent from Brazil nearly thirty years ago, and we're still too scared of controversy with the guardians of Baptist orthodoxy to listen to the prophetic voices of other Latin American Baptists, let alone national Christians of other denominations. It's ten years since the Baptist pastor, Orlando Costas, wrote: 'The time is quickly drawing upon the people of God in Latin America, indeed it is already here, when neither Catholics nor Protestants will be able to bear an effective witness for Christ except as Christians.' In the sun-parched sertão of the North-East, no one is going to ask whether the hand offering the cup of cold water is Catholic or Protestant. In the wretchedly squalid refugee camps of El Salvador, they didn't think it odd that a Baptist pastor, Marta Benavides, was organizing relief as right-hand woman to Archbishop Oscar Romero. But in Brazil it seems that Baptists can't even co-operate with CESE, Christian Aid's ecumenical partner based in Bahia and at present bringing emergency relief to the drought-hit North-East. Is it because that would mean working with Catholics?

In the end, it boils down to what we mean by preaching the gospel; then we can identify our real allies in the task. If we believe that the victory of Jesus is over all the expressions of sin that disfigure human life, including hunger amidst plenty, rampant injustice and cruel repression, and that the church is called to oppose these things in witness to the presence of the Kingdom, then the kind of cooperation that existed between Archbishop Romero and some of the Baptists of El Salvador becomes an urgent necessity. When Marta Benavides was here a year after Romero's death, she asked the officers of the BU and BMS to give higher priority to these Kingdom issues of peace and justice in Latin America. Someone commented that we need to educate our people about these matters.

'I'm glad you want to educate your people,' she replied, 'I want to stop my people getting killed.' (Yes, that's El Salvador, but it's only Latin America scaled down so that we can take it in.) Do you wonder that Andrew and people like him respond as they do? But what impression of the response of BMS is given by the film he criticises?

DEREK WINTER

Cheltenham.

NOTICE BOARD

SITUATIONS VACANT

25 Missionaries are needed to serve overseas as

Pastors and theological teachers	
Agriculturalists	
Builders	
Doctors	
Nurses	
Woman church worker	
Teachers	
Educational/Medical/Development workers (for Nepal)	
Fuller details from	





There's still time to book for a great holiday at Penzance full of Christian fellowship and worldwide horizons.

PENZANCE 4-18 AUGUST



BMS PUBLIC MEETING

WESTGATE BAPTIST CHURCH CARLISLE ROAD

BRADFORD



The Personnel Secretary

'MAKING IT PLAIN'

BMS WOMEN'S PROJECT 1984-85 to raise £20,000 for

MISSIONARY LANGUAGE TRAINING

Details from: Miss Sue Le Quesne

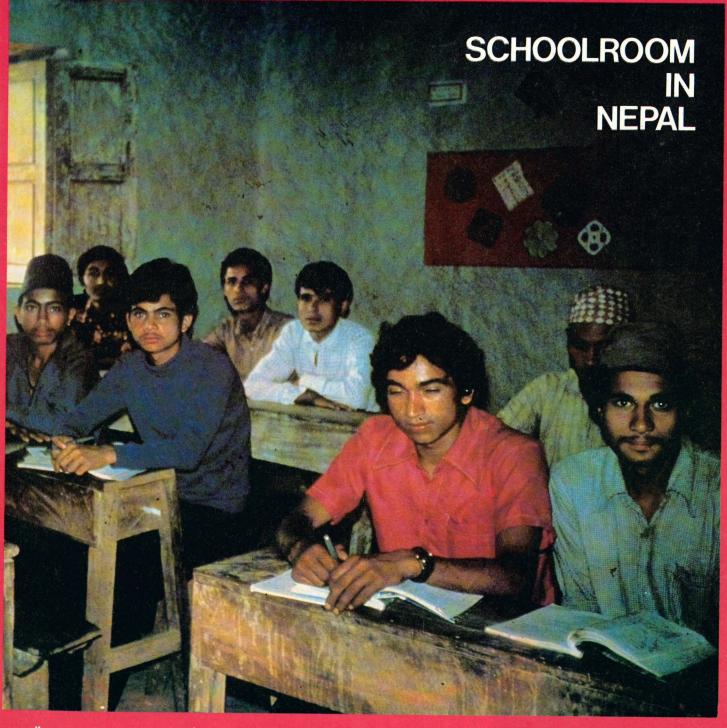
Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JUNE 1984 PRICE 20p





SEE STORY INSIDE.
SCHOLARSHIP RECRUITING TRIP.





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We share in the work of the

Church in:

Angola

Nepal

Bangladesh

Sri Lanka

Brazil

Tanzania

India

Trinidad

Jamaica

Zaire

COMMENT

TWO hundred years ago a call to concerted prayer for the revival and spread of religion was issued by the Northampton Baptist Association. It has five aims:

the spiritual renewal of ministers and churches the conversion of sinners the edification of saints the revival of religion the glorifying of God's name.

Regular prayer

Baptists of 1784 were encouraged to pray regularly on the first Monday of every month, and urged not to confine their requests to their own churches or denominations.

Let the whole interest of the Redeemer be affectionately remembered and the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests.

The response in some areas was immediate and eventually spread nationwide. The Prayer Call became 'the spring-head' — the primary cause of the missionary excitement in Carey's mind, leading to the birth of the BMS. Dr E A Payne saw it as a 'notable landmark in denominational life, resulting in growth of village preaching, chapel-building, evangelistic work in Ireland, the founding of colleges for ministerial training and the formation of the Baptist Union'.

The urgent task

We do not know what God may do in our generation if the denomination will seek Him in regular concerted prayer as the Baptists of 1784 did. We are sure that He is able to do far more than we can ever ask or imagine. In view of the urgent missionary need all around us we have no hesitation in renewing the Prayer-Call in 1984.

Let Baptists throughout the land pray together regularly with the same five aims which prompted prayer in 1784. We value your personal prayer support, but we are asking for more. We want the prayer of churches. We are not suggesting a special monthly meeting as they did two hundred years ago. Let us use existing meetings, for men, women or young people, house groups, mid-week services or 'Mission England' prayer triplets. Let us make Sunday worship the weekly focus of it, using prayer themes outlined in the denomination's papers and magazines.

We bring Prayer-Call 1984 to you in the name of our Lord. Our own prayer is that it will be used by Him to prompt a new zeal for regular corporate prayer in many churches, for the work of the BMS and the BU, and for the wider mission of the whole Church of Christ in the world.

From a letter issued jointly by Reg Harvey, General Secretary of the BMS and Bernard Green, General Secretary of the Baptist Union of Great Britain and Ireland.

MISSIONARY HERALD

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Temple and Church

By Vivian Lewis

Vivian Lewis visits one of the earliest areas of BMS work in Zaire

DURING a recent visit to stay with our missionary friends in Mbanza Ngungu, we took the opportunity to see Ngombe Lutete — one of the earliest BMS stations in Zaire. It involved a journey of a couple of hours on a dirt road, that in places needed the four-wheel drive vehicle we were in. After coffee, and a very warm welcome from the district pastor and the headmaster of the secondary school, they joined our party to go on another twenty kilometres or so to visit the Kimbanguist Temple.

Simon Kimbangu was a Baptist, who, in the 1920's, claimed to have had a vision of Christ — and who started a prophetic movement. It spread rapidly, and then — in the eyes of the Belgians at least — got caught up with the movement for political independence. So Kimbangu was arrested and spent most of the rest of his life in prison. The movement flourished however, and today is the largest of the independent African churches. A few years ago it became a member of the World Council of Churches.

The Kimbanguist Temple is built as part of a church complex near Simon Kimbangu's village. It is way, way out in the bush, about 60 kilometres from the nearest paved road, and needs a four-wheeled drive vehicle to get there. We were allowed into the grounds (not all visitors are so fortunate) and then taken to a reception house, where we were courteously welcomed by Simon Kimbangu's son. He is known as the 'Son of the prophet', and members of their church are expected to kneel when they speak to him. They would come in, flop

down on their knees to speak, and then get up and back out of the room. I'm glad they did not expect us to do that!

Incongruous

Then we were shown around the Temple. What a place! It is well over 100 metres long and 50 wide, with two galleries right round the building. Our guide said that it would hold 20,000 white people, or 50,000 Zairians! The floor is covered with Spanish tiles and the walls with Italian tiles. There is a huge platform area, with special seats for Simon Kimbangu's three sons and their families. Set off to the other side of the platform is a special seat for heads of governments. Our guide said, 'That is where your Queen will sit if she comes here'.

The building is only used a few times a year, for the weekly worship is held in the open air outside. To me the Temple seemed incongruous in a country that is so desperately poor. But in this country prestige matters so much — and this is certainly a prestigious building. After our tour we were entertained to a Zairian meal (goat tastes good) in the reception house, and then left.

Welcome

On the return journey we called again at Ngombe Lutete, and spent a couple of hours there. Again we experienced the wonderful welcome of our church folk. They were disappointed that we were not there at a meal time. We had arranged that deliberately, so as not to

impose on these desperately poor people.

Within a short while one person turned up with a large, dead, rodent type animal, which we left for our missionary friends at Mbanza Ngungu, and others with bowls of fruit. Then the recently appointed headmaster showed us around. We started at the little cemetery, quietly tracing the names and dates on the headstones. Pioneer missionaries of the earliest days, when few lasted a long time in the disease-ridden, inhospitable climate.

Send more missionaries

From there we went on and saw the little maternity-dispensary, the two schools, and the half tinished new church building. Very small in comparison to the Kimbanguist Temple, but I reminded myself that the church is people and not buildings. As we walked back to the Landrover, the headmaster took us past a couple of houses. He stopped, pointed to them and said, 'Those are the missionary houses. They are empty for we are waiting for missionaries to come again to us. When you go back home, ask the BMS to send us some more missionaries — please. We need them'.

There have been difficulties at Ngombe Lutete, and for various reasons there are no BMS people there at present. But with a new district pastor, and a new headmaster both recently appointed, there is a changed attitude and a new spirit about the place. I believe that this was a genuine Macedonian call. Is anyone listening? Will you answer?

Last autumn Richard Cameron set off on a trip to recruit scholarship boys for Pokhara Boarding school, Nepal. Here is part of his report. Richard teaches maths at the school.

SCHOLARSHIP TREKKING

The Pokhara Bearding School was founded by the United Mission to Nepal in 1965 to provide a good quality education for boys from all levels of society in the Western Development Region of Nepal. For most of those years it has enjoyed the highest reputation for academic and sporting achievement.

In an agreed programme the UMN has transferred control of the school to Nepalis, so that today there is one Mission family who are hostel parents, and one teacher, myself. However the Mission involvement is greater than this as it runs a scholarship programme which recruits nearly half the boys in the High

School department. These scholarships are awarded according to three main criteria:

- (1) The boys must be from poor families, usually with no cash income and little or no land. Some priority is given to low status groups and orphans.
- (2) Preference is given to those from remote areas of mountains or jungle where High Schools are rare or non-existent.
- (3) They must meet a minimum academic level, but discretion is used



The School buildings

where local schools are of a low standard or other factors have prevented study. Sometimes a passmark in one subject only is taken to be sufficient evidence, under the circumstances of good academic potential.

Flexibility

Each year we plan two of these recruiting trips during our long vacation in October. First we send letter and application forms to every school and Education Office in our selected areas. We give the dates when the recruiting team will visit, and a list of the centres where interviews and tests will be given. However, in a land of poor communications our plans need a little flexibility. Here is part of a report from my last trip.

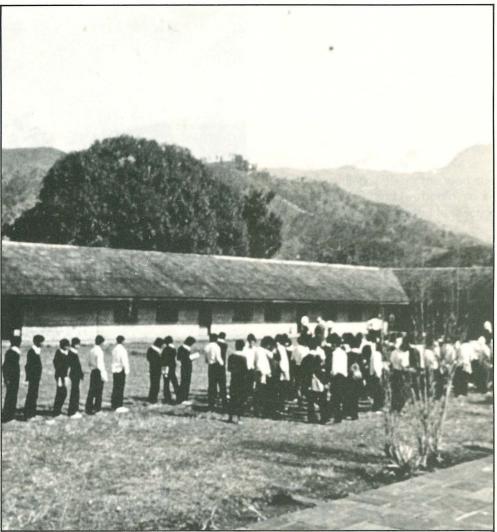
'Saturday afternoon in Narayan Garh and everything seems to be ready. Our route is marked on the latest copy of the survey map, and has been checked at the Regional Education Office. There is a beautiful sunset over the plains of India.

In the morning we have an hour's bus ride before a walk to our first centre at Pithauli. However a chat at a tea-shop reveals that there is no High School there. Near the village we meet a teacher who will take us to the real High School, just an hour or so away. The Headmaster is pleased to see us as he forgot to inform his students. (Yes, he had received our letters.) However, this is not the centre school. Why not try Pitauji? He'll send some boys along as that 'must' be the centre school. Another hour and we are able to start the first interview.

Bright and eagre

'Have you brought your application form, . . . health certificate, . . . mark sheet, . . . father? Never mind, what is your name . . .?'

Finally fourteen boys take the tests in Nepali, Maths and English. There are some bright, eagre ones but two are small and nervous, two look too old to be only fifteen, and two have been persuaded that they could provide their own clothes and bedding because their families own three *bighas* (about one acre) of land. Rich men?



Students outside school

On the last bus west the music is loud, and at the night halt the bugs are lively. We've asked a lot of questions and although the next school isn't where it's marked on the map, and has a different name, we know it is the right one. A couple of hour's walk through fields and jungle finds it in splendid isolation. It is built in what may be the centre of the area, one day! The boys that come are also more 'jungli'. Few of them know their address.

'Village name?' There isn't any village.

'Ward number?' Well they all changed last year and even the district names and boundaries changed. The maths teaching in this area can't be very good as the best student has only answered one question!

Very keen

After two days we come to the third centre. The name and location are at

variance with the Director's list, but the boys are as eager and varied as before. Don't forget to measure them for their clothes. 'Shoulders 18 inches, trousers length 38 inches, how old did he say he was?'

After the end of term, when all the papers from the different areas have been marked, the Scholarship Committee will sit for a couple of days and review every application. 'What about this Tharu (a tribal group which until fifteen years ago was cut off from the rest of society) lad? His marks are rather poor, but he works every day with his landless father, has been kept off school a lot and can never study at home.'

'He seemed very keen. Shall we give him a scholarship?'

A full scholarship at present costs about £300 per year.



Why does forest villager send his children to school?

A village boy seeks to 'make good'

Ian and Janet Wilson begin a series of articles on education in Zaire.

Village Background

IN spite of the growth of the large towns, especially of the capital city, Kinshasa, whose population is now in the region of three million, Zaire is still predominantly a rural society.

In the region of Equateur, where Upoto is situated, most people live in small villages which sit astride roads carrying

little vehicular traffic. Each group of ten to a hundred mud-walled, thatched cottages briefly breaks the high green canopy of the rain forest, which extends for thousands of square miles around it. In the fields, cleared in the forest, within easy reach of the nearby stream, most of the villagers' food is grown. The staple diet of manioc leaves and root is supplemented with meat or fish according to season and the skill of the village men. A chicken or a goat reared

in the village are for special occasions.

Money buys the goods, which cannot be produced in the village: clothing, metal goods like knives, machetes, pans and bowls, perhaps a radio. Money also buys medical treatment after what may be a long walk or canoe-trip to the nearest dispensary or hospital. Then again, money is needed to acquire an education; to pay the nominal school fees, buy pens and exercise books and a

uniform. To live away from home while attending secondary school will require quite a lot of money.

'Making Good.' Who needs Chemistry?

But who needs a secondary education? What is the motivation behind a village family struggling to find enough money to send a boy away to learn English and aesthetics, calculus and chemistry? An ability to handle the three R's might be useful on occasions in village life and in its contacts with the world around it, yet surely these other subjects are completely irrelevant to village life. A knowledge of the habits of sulphuric acid is hardly going to increase the manioc yield!

However, education, or rather, success in the educational system, is a clear avenue to 'success' in material and social terms. Although a villager may be sufficiently competent at fishing, to make a satisfactory income for himself, often much more than the salaries of clerks and school teachers, the latter have a regular income, at least in theory, which makes them less dependent on seasonal changes. Those who succeed in education and their careers join the ranks of headmasters, local government officials, doctors and senior staff on plantations. These not only have a good salary, often with a free house and even the use of a vehicle, but also prestige and influence. Such status is keenly sought after in a society which accepts authority more readily than in Britain. Here our egalitarian ideas, combined with a consciousness of our own rights and independence, seem to limit authority in all aspects of life.

Education A Family Investment

Those who 'succeed' will be in a financial position to help and will certainly be expected to help their families. And family doesn't just mean your wife, children, mortgage and goldfish, or whatever the British norm is nowadays. Family means extended. You, in Britain, may not even know your second cousin, but, if a Zairian's distant relation appears unheralded on the doorstep, he will feel obliged to put him up for a few weeks or longer as required. Girls at Secondary School are few

A successful Zairian living in a town would be thought rather odd, if he didn't send occasional gifts of money to the folks at home and the inlaws, quite apart from accommodating and paying the fees of a selection of brothers, sisters, nephews, nieces and cousins attending secondary school or college in the city.

So, many village families make sacrifices to send their boys and sometimes girls to secondary school, and the children themselves may have to suffer considerable hardship to attend school. For the family it has some of the qualities of an investment for the future, and has something too of a chain reaction. If the first boy succeeds, he will be able to help several more to follow him and so

One tends to speak of boys rather than girls because so many more boys than girls begin, let alone complete a secondary school career. If education is a costly investment most families prefer to put their money on the male talent. Only the better off families, or those with a suitable school on the doorstep, can afford to educate their daughters beyond primary school level. And like parents everywhere, concerned with the morals and behaviour of their children, Zairians think twice before encouraging their

daughters to live away from home, except with family friends or relations.

Need Education: Will Travel

Considering the cost of education, both the pupil and his family want a return on the outlay; they want success in the State Exam, which is of approximately 'A'-level standard. Schools are very variable in terms of qualified staff, organisation and discipline, facilities and textbooks, so a wise pupil seeks to enter the best school that will accept him.

In the search for a place at a good school where the subjects he wishes to study are taught, a boy may travel far from home. Many of the students at the Upoto secondary school, Institut Koli, travel hundreds of miles on the backs of lorries and on riverboats, often making the first leg of a considerable distance on foot or by dug-out canoe to the main road or the River Zaire.

Choosing a school is only one side of the question . . . will the school choose you? You may have chosen Institut Koli simply to further your ambition to get a well paid, prestigious job; will you come to agree with the church and the Upoto teachers who see more to education and hold wider ambitions than that?



Richard Smith takes another look at one of the 'Five Pillars' of Islam

GOD IS MOST GREAT!

By Richard Henderson Smith

AS YOU travel about Bangladesh you become accustomed to seeing pious men in their distinctive white prayer-caps and long shirt-tails, hands upraised, on the verandahs of the mosques or bowing

deeply and prostrating themselves in the fields at the appropriate times. To see a large group of men gathered on the roof of a ferry-boat, as we did while travelling to Barisal, facing the setting sun, bowing

in unison and following the chanting of a self-appointed imam is certainly impressive.

Those of us working here are only too familiar with the exotic Islamic prayercall, which is issued via loudspeakers from every mosque five times daily, though rarely simultaneously from any two! Someone visiting us from home commented that there seem to be far more mosques here than Churches of all the denominations at home. Indeed since Christmas 1980 when Judy and I first came to Chandraghona at least one new mosque has opened in the bazaar not fifty yards from the general hospital's riverside gate, and it seems that at least two others have adopted the practice of broadcasting the call to prayer electronically.



Muslims at prayer

A faraway God

Prayer is the weft to Muslim society's warp of ritual and festival. It is one of the 'Five Pillars' of Islam, but it seems to consist essentially of crying praise towards an infinitely faraway God, who can never deign to entertain a

relationship of intimacy with his subjects. Sometimes on clear full-moon nights the imprecations of his tiny warriors wax only too long and far too loud!

But frequently, when the *salat* (time of prayer) is announced from the minaret, with the call in Arabic meaning: 'God is most great; I testify that there is no god but Allah, Mohammed is his prophet; come to prayer, come to security; God is most great,' I find myself brought up short at the thought of the prayer which follows. This invitation means:

Praise be to God, Lord of the universe, the merciful, the compassionate, sovereign of the day of judgement. You are the one we worship. You are the one we ask for help. Guide us along the straight path, the way of those whom you have favoured, not that of those who earn your anger or go astray.

The few who practise the oft-repeated ritual, with its elaborate bowings create an impression, but it is saddening that here enacted constantly before us is a rigid pharisaical tradition. For that verse must be repeated no less than seventeen times each day in varying quantities at each of the prayers which are performed at about sunset, early night-time, daybreak, noon and mid-afternoon. It must, of course, be rehearsed in Arabic (with which few are familiar) so it naturally tends to become a mechanical act, lacking moral or spiritual content by the very repetition of its cadences. Only after the performance of the bowings and sotto voce verse repetition is completed is prayer in the native tongue and intercession permitted. It is in the performance of these prayers that the umma of brotherhood of all Muslims can be sensed. But the fact remains that though sectarianism is not evident here, in this subcontinent at any rate, it is deeply riven by class (caste) divisions.

One God

One of the distinctions of Islam lies in this adoration of the one, majestic and almighty God. He is absolute but the understanding of His grace which is the very heart of our knowledge of God is completely absent.

Perhaps few of us really understand why we accept the Trinity but growing up within the Church find no problem in reconciling in our minds the paradox of the Three-in-One God. But this is an enormous stumbling block for the Muslim attracted to the Christian faith.

The notion that God could have a Son, a very part of Himself; or even that of God the Father of men, is abhorrent to the Muslim. He cannot forget the carnality of earthly fatherhood. So the unity of God, tawhid, for the Muslim is contradicted by the whole tenor of the New Testament's revelation of the Triune God, since this appears to create competitors and undermine His omnipotence. To the minds of Muslims this is equivalent to Hindu polytheism and sadly this seems to have been emphasised over the years here by natural perpetuation of Hindu vocabulary and culture, song and poetic styles by the Christian community, which developed from the early converts of Carey, Marshman, Ward and Thomas.

So it is truly wonderful how, having once put aside these prejudices, some Muslims are still able to come and express serious interest in Jesus Christ. Some are able to think of committing their lives to the way of Jesus Christ, beginning to understand their need for forgiveness and glimpsing the new life offered through the Holy Spirit. All this is at the cost of rejection by the Islamic community and a theoretical risk of death by the

enactment, by their families, of the Koran's injuction to eliminate the apostate.

Guidance

Several of us have friends from the Muslim community who have approached us, usually through no active evangelism of our own, wanting instruction and guidance on the Christian path. In this lies a challenge to the beleaguered, and proportionally tiny, institutional Church in Bangladesh for whom we are working.

Writing to one of the earliest groups of converted Jews the author of the Letter to the Hebrews urged 'Let us, then, go to him outside the camp, bearing the disgrace Jesus bore' (ch. 13, v. 13). He goes on to reject the security of the 'enduring city' and encourage us to look for 'that which is to come'.

We too are a community to whom prayer is essential and our prayer must surely be 'to Him who in Christ was reconciling the world to Himself' that they 'Be reconciled to God. God made him who had no sin to be sin for us all, so that in him we all might become the righteousness of God... for now is the time of God's favour, now is the day of salvation' (2 Cor. 5 v. 19–6 v. 2).



Mosque at Barisal, Bangladesh

WE are so helpless without the language. The simplest tasks become gigantic obstacles, and someone coming to the door or wanting to speak to us on the street can be terrifying.

An honest comment from missionaries who only arrived two or three months previously in the country where God has called them to serve. The vital need for learning the language is obvious, and that need provides the motivation. This is something we can all understand. Go abroad for a holiday, even a day trip to France, and it makes us wish (those of us who do not know the language) that we could converse fluently.

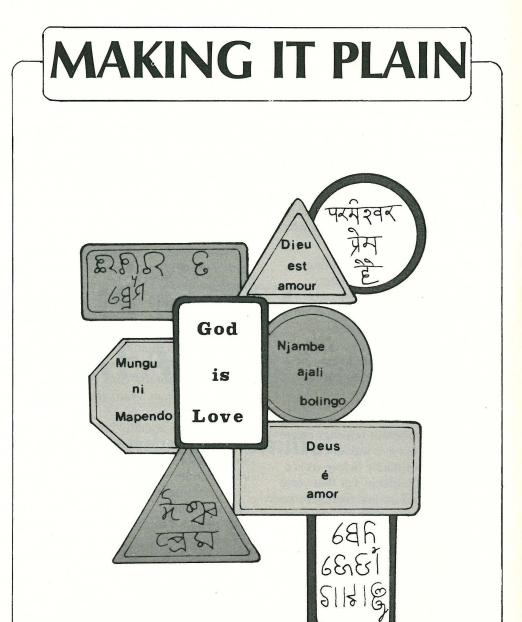
Fluency in the language of the country is one of the basic tools and necessities for any missionary, and it is important that adequate time be given for gaining this ability. In Brazil there is opportunity for studying in a language school, and this is also possible in Bangladesh. In Nepal missionaries spend some time in a formal class setting in Kathmandu, and then a month living with a Nepali family in a village. In Zaire missionaries study with a teacher in the place where they work, all having spent some time in Brussels learning French before going out, and then attend an intensive three week language school in July/August in Kinshasa.

Communication is not only by word, actions and attitudes are important also, part of the learning process also involves coming to grips with a new culture. Let some of our missionaries speak for themselves:

We see this year as a real privilege the opportunity to gain tremendous enrichment through acquiring a new language and beginning to enter into a new culture. It's hard work, though!

The tremendous challenge of learning a new culture is becoming clearer. It won't be enough for us to say the right words in the right way, if our actions and attitudes contradict those words.

All this is so that they may be able to share fully in every way the message that God is love, and sent His Son to be our



'Being able to speak the language of the people is vital for a missionary,' says Sue Le Quesne as she describes this year's Women's Project.

Saviour. The sharing involves work alongside national colleagues, serving people in a variety of ways — through health care, teaching them to read, helping them to develop new agricultural skills, and weeping with them and laughing with them.

This year's Women's project is for £20,000 — part of the ongoing BMS budget that meets the expenses involved in our missionaries learning other languages. In this way we can share in helping to make plain the saving love of our one God and Father.

A PLEA for a greater intensity in our churches for the right things was made by BMS Chairman, Derek Mucklow, last month. He was speaking at the Annual Missionary Meeting at the Baptist Assembly in London.

9 June is the 150th anniversary of Carey's death and Mr Mucklow thought it was an opportunity to think of 'his achievements, his extraordinary gifts, his overwhelming passion, and his burning desire for the conversion of man and the world.

Quoting Carey's words: 'Never let us cease to act for God; souls are perishing; the matter is desperate,' Mr Mucklow said, 'No wonder God could take a man like that and use him for his work.'

I wish there were intensity like that in our churches. There is intensity for the wrong things. What brings your church meeting to life? A discussion about the church car park can take all evening. Sadly it is not theology or mission that

gets people up-tight and eager to speak. Would that it were.'

He spoke of the intensity of the world which destroys, and pointed to the shooting of the policewoman in St James' Square. 'But there is also an intensity which redeems,' he said. 'There is no time for passive, lukewarm attitudes. We are called to have a burning desire to reach out to those who need Jesus Christ.

'As we remember Carey's death, it is his achievements which matter. Let us learn from his and let us set out to save the world.'

The Chairman linked his thinking about Carey with the 200th anniversary of the Call to Prayer made by the Northamptonshire Association on 3 June, 1784. He called this the 'springhead for mission in Carey's mind. It not only helped to form the BMS, but deepened the spirituality of the churches.'

The man behind the original call to prayer was John Sutcliff, a Yorkshireman,

who was minister of Olney Baptist Church. Into his hands, via a friend in Scotland, had come a copy of Jonathan Edwards' book on prayer. He was so taken up with it that he brought the matter before his fellow Baptists in the Northants Association. In those days the association covered an area from Hertfordshire to Lincolnshire, and the 1784 assembly was held in Nottingham. On 3 June the call was made to meet on the first Monday of each month 'for concerted prayer and the general revival of religion'.

The call was taken up by Warwickshire and Yorkshire Baptists, and by the Western Association. The Independent churches in Warwickshire also adopted the plan.

It is generally agreed that this praying movement brought the BMS into being for the men, including John Sutcliff, who came together to form the Society were those who had been praying for years for the extension of Christ's Kingdom.

At this year's Assembly, Mr Mucklow said that we can organize, make plans and do all sorts of other things, but without God's Spirit it all comes to nought.

'We need to wait together on God,' he said. 'Without prayer all that we do will be in vain.'

The renewal of the Call to Prayer was stressed by Reg Harvey, BMS General Secretary, and by Bernard Green, General Secretary of the Baptist Union of Great Britain and Ireland, at several of the Assembly sessions.

A letter, signed by both General Secretaries, was given to delegates to take back to the churches. It says, 'Let Baptists throughout the land pray together regularly with the same aims which prompted prayer in 1784.'

Call to Prayer



Derek Mucklow, new BMS Chairman

Ludhiana is in the news

By Stanley Browne

YOUR first question probably is: 'Where on earth is Ludhiana?' and when I answer, 'In the Punjab', you will probably recall the recent news items about communal violence in the Punjab between Sikhs and Hindus. It is true that in March there was a night curfew in Ludhiana and a total curfew for three days, but the real news is about the Christian Medical College and Hospital at Ludhiana. The BMS, of course, has historical links with Ludhiana, since it was a Baptist missionary, Dr (afterwards Dame) Edith Brown, who, after travelling to India with another BMS missionary, Dr Ellen Farrar, and serving with the BMS at Palwal, founded the Christian Medical College and Hospital at Ludhiana. That was just over a hundred years ago.

Since then, the BMS has maintained important links with the institution. Many Baptists have served there, one of them being Miss Jean McLennan who was the Principal of the Nursing School.

Community health

The recent news from Ludhiana concerns the Community Health Department. I must declare my personal interest in this, for, in its modern expression, it came into being as a response to a purposely provacative address I gave at an annual meeting of the Ludhiana British Fellowship. In trying to answer the question 'Is Ludhiana really necessary?', I suggested that Ludhiana could justify its existence only if it reached out into the community in a Christian way and engaged in preventive medicine. I realized that any such outreach would be credible only if there were a convincing curative centre linked with the preventive periphery. This would fit in with the evangelistic opportunities being presented to the Christians among the staff and students. Since that time, phrases like 'community health care' and 'Health for all by the year 2000' have been on everybody's lips.

Flourishing

The news from Ludhiana is that the Community Health Department is strong and flourishing. It is influencing not only the teaching of medical and nursing students in Ludhiana itself, but is helping to raise standards of health and hygiene in the town of Ludhiana and in the surrounding villages. The radiation of this Christian initiative reaches out to the rest of India. Government visitors were so impressed by the new emphasis demonstrated in the programme of the Christian Medical College, that they recommended that every medical college in India should create a Community Health Department and inculcate these principles into succeeding generations of medical students and nurses.

To make these programmes work, many people believe that a Christian component is essential — in training, in organizing and supervising rural and urban clinics, and in caring in a compassionate way for people when they are sick.

As President of the Ludhiana British Fellowship, I recently revisited Ludhiana and had the opportunity of discussing with the staff some of the exciting developments in community health. I also gave a Faculty Lecture entitled 'Bringing you up-to-date with leprosy'. Yes, there is news, good news, real news, and it comes from Ludhiana, in the Punjab.



Christian Hospital at Ludhiana, India

COMMINS IN SILONS

By DEKA

DO YOU ever go to a meeting, or conference, and come away feeling that the matter which has aroused most interest and discussion was not the vital issue? Somehow it often seems to be a matter relating to finance, or property, which really arouses the people at a church meeting, while the *bene esse* of the church, the outreach, the spiritual growth is passed over with little or no comment. Yes, these other matters are important, let us not deny that, but each has to be seen in the right perspective.

QQQQQ

Situations like this are challenges overseas also. Recently one of our missionaries wrote this comment after a bi-annual meeting:

It was sad to find the 'Spiritual Life' section under 'Miscellaneous' in one report, and projects and financial matters, but very little over the declining numbers in some of our churches.

There is a heartache behind those words. How do we get our priorities right? Perhaps our agendas, and discussions at meetings, reveal more than we might like to admit about the real life and health of our churches? Enough, this is all becoming a bit uncomfortable, but. . . .?

We are wanted and yet not wanted, loved and resented, admired and loathed all at the same time. Very few local people can truly relax in our fellowship and vice versa. We as missionaries are trying very hard not to interfere with the running of our area and just to serve when and where needed, but even so there is suspicion

and a feeling that our colleagues only tell us what they want us to know.

I read those words and thought yes, I can empathize with them so completely, I have known what it is like to feel exactly like that. I imagine that most missionaries at one time or another have experienced very similar feelings. This outlines one of the real tensions involved so often in service overseas one that you have to live with, that constantly causes pressure that is often not realized when you are in the situation. It's hard to come to terms with. We all like to feel wanted, loved, appreciated and so on. I know that it is an experience not confined just to missionaries - which of us have not had similar experiences – how can – how should we face up to them? Is loving understanding a way of helping?

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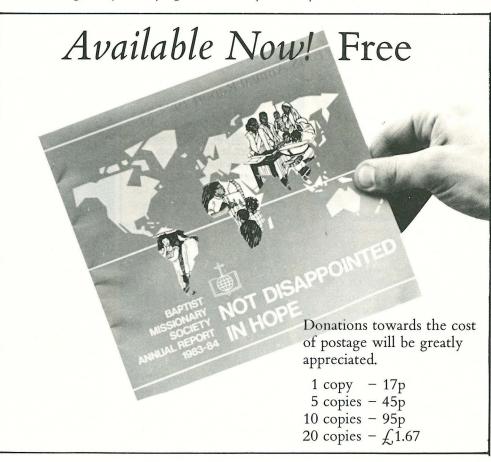
Tough questions — what is the way forward? Rushing around, being very busy, making ourselves indispensable — sometimes all this does is to push further beneath the surface those matters that concern us, and yet do not know quite how to tackle.

Another quote from a letter:

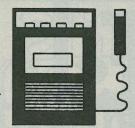
Pray that with all the emphasis on

'doing' we might all remember the
priority of 'being'.

Is that at least part of the answer? 'Being' faithful in the place where God has placed us. And how about our own personal priorities?



MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD

What future for Brazil's poor?

THE economic problems of Brazil have been mentioned several times in these columns, but, as Mike Wotton writes in his latest letter, only those who live in Brazil can appreciate the extent of it and the human suffering involved.

Recently I was chatting to one of the Curitiba registrars of births and he told me that the number of births registered had fallen considerably. Why? The population of Brazil is growing rapidly. He explained that the process of registering a birth costs nearly £2 and poorer families just

haven't that amount of money spare

'August and September, at the end of last winter, were very cold months on the whole,' Mike says. 'It was distressing to see young children walking the pavements in a biting wind, wearing no more than a thin shirt and shorts, or a cotton dress, with no shoes or socks; it was cold enough to be "overcoat weather". What does the future hold for young lives such as these?

'Driving home at between 11.00

and 11.30 at night in the same bitter weather, I always crossed a certain busy crossroads with traffic-lights. Always there were young children there, less than ten years of age, almost blue with cold, begging for a few tiny coins. I shall never forget the sight of two young lads, who were evidently brothers, working together as a team. One would tap on the driver's window as a car stopped at the lights. The other would dart round to the rear of the car to put his hands close to the exhaust pipe to get a bit of warmth, for a few fleeting

seconds, into his frail and shivering body.

'Everybody in Britain has problems too, but few have such hefty problems as most people in the third world,' Mike Wotton says. 'It seems to me increasingly that Christians in Britain need to grow into a deeper awareness of suffering humanity across the world, the humanity for which He gave His life and to let that awareness touch our hearts and open our pockets. Even a little money, channelled through the general funds of the Society, goes a long, long way.'

Jamaican churches warn of possible social unrest

THE Jamaica Council of Churches has warned of 'great social unrest' unless short-term measures are introduced to ease economic hardships facing the poor.

Their statement noted 'with much concern' that continuing devaluation of the Jamaican currency is bringing 'added pressures to the lives of the already-burdened poor'. It urged an increase in the weekly minimum wage — now 30 Jamaican dollars — and the introduction of other short-term measures to 'cushion those who are least able to bear' the economic hardships.

The Council of Churches said that devaluation had raised the cost of living, and forced business closures and lay-offs in the public and private sectors. The Jamaican dollar was devalued 77 per cent last November and under a new foreign exchange regime introduced in March, the currency has been falling in value on almost a weekly basis.

'The Council notes with much concern the continuing devaluation of the Jamaican currency and its consequences,' said the statement. 'We fear that if the trend continues unabated the nation could be exposed to great social unrest.'

The new foreign exchange system is part of a package of 'prior conditions' being introduced by the Seaga government to qualify for a standby credit agreement with the International Monetary Fund.

YES they are singing together. The two lads from Northamptonshire, Reg Harvey and Bernard Green dared to stand before a congregation of Baptist women to declare their origins in song.

At the joint Baptist Union, BMS Women's Rally in London they told how they had both grown up in Northamptonshire at about the same time; how they had both heard the call to ministry; and how they had both settled into churches in Birmingham. Now they are respectively General Secretaries of the BMS and the BU.

The message they were putting over was the joint nature of mission — not home mission or overseas mission, but 'One message to one world, that the world may be at one with Christ.'

Nepal Next Stop

JUDITH WILLIS, valedicted at the Assembly in May, is counting the days before she leaves for Nepal. It is a long way from Plaistow in East London, where she grew up, and where she attended Girls' Brigade and Sunday School at West Ham Central Mission.

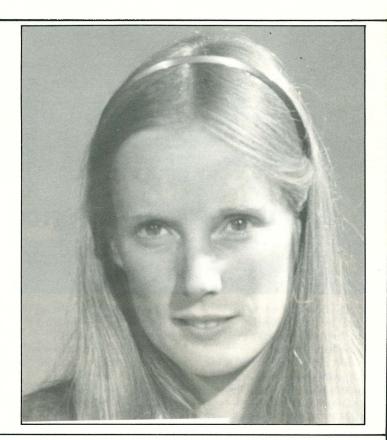
'It was whilst I was at Canterbury doing teacher training that I began to feel a real commitment to Christ,' Judith says. 'When I returned to London, I started going to the church my mother attended, Central Baptist Church, Stratford.' She became a member there, and worked in the Sunday School, and in a midweek club for children.

1 offered myself as a candidate to the BMS and was accepted in September 1983 for work in Nepal. I shall be teaching the primary aged children of missionaries on the United Mission to Nepal project in Butwal.'

Judith has been studying at St Andrew's Hall, Selly Oak, following a two term course of Bible studies and missionary orientation. She will be leaving for Nepal in late July in order to begin the Summer language school in Kathmandu.

'I have enjoyed my studies at St Andrew's very much,' she says, 'and I feel privileged to have had the opportunity to do this and to be given time to study the Nepali language.

'I also feel excited about being involved in God's work in this world and am looking forward to discovering Nepal and God's movement there for myself.'





FORMER Angola/Zaire missionaries, Margaret Grenfell, Eileen Motley, Jean Comber and Edna Staple, use the BMS Women's Box Lunch as an opportunity for a 'natter' about old times before going into the annual BMS Women's Meeting in London.

This year Sue Le Quesne reported that just short of £22,000 had been raised for the women's project, Partners in Caring. She also launched the 1984-5 project, 'Making it Plain', which aims to raise £20,000 towards the expense of missionaries' language training.

The latest in a long line of BMS Chairmen, stretching back to 1792, Derek Mucklow signs the Chairman's Bible after being inducted into office by Donald Monkcom.

I have a great sense of humility especially since I have not given any distinguished missionary service like some of my predecessors,' Mr Mucklow said. 'But I am excited as I think of the many new opportunities which God has now given me.

'I have already had a foretaste of what is to come. Some of the deputation food I have eaten is making me into an all round pastor' (or did he say 'pasta'?)

'God is working his purpose out. I look forward with anticipation and enthusiasm, praying that God will use me and that His Kingdom will be established.'

The Rev Derek Mucklow has been a member of the BMS General Committee since 1974 and has most recently been chairman of the Overseas committee. He says that his concern for missionary work extends right back through his ministry. Trained at Manchester Baptist College he first settled at Hesters Way Baptist Church, Cheltenham, in 1958. Since then he has served at Clacton on Sea and Winchmore Hill. He is at present the minister at Carshalton Beeches.



TALKBACK



WHAT OUR READERS ARE THINKING

Brazil Correspondence —

Rev Harvey and Rev MacNeill reply to correspondence.

From BMS General Secretary, Reg Harvey

WE ALL know that it is quite illogical to argue from the particular to the general. Yet this the letter of Andrew Mawson patently did when it began with criticisms of a particular BMS film about the Society's partnership in just one state in the vast land of Brazil and went on to generalize about total BMS involvement in Brazil and about BMS policy as a whole. Nevertheless, the ensuing correspondence has been valuable in airing views and in raising issues that are important. Readers will have seen the responses evoked, particularly from some of our own missionaries serving in Brazil. My colleague, Angus MacNeill, spells out some of the facts of the Brazilian situation in his letter on this page. May I offer comments on some of the general points

Time alone will tell if the development of policy, the amendments to the Constitution and the alterations of practice initiated in the last two years are merely cosmetic or are the beginnings of radical change. What must be stated most strongly is that the Society has been led through fundamental shifts in policy and approach in recent decades. The move has been from a Mission based policy to a National Church based policy. There has been the quite specific recognition of the national Christian body as being the appropriate Christian presence and authority within any country. There has been the glad recognition that the overseas Churches are Churches, servant

communities of our one Lord, and not just dots on the map of the Society's missionary enterprise. Our missionaries go as invited colleagues to work in partnership with National Christians in the mission God gives to all His People. The missionaries have no more, and no less, right than their fellow Church members in Brazil or Zaire, in Bangladesh or India, in ordering the affairs, establishing the priorities, and making the appropriate witness of the Church in that

We confess readily that it has not yet been fully achieved, but the clear aim of BMS involvement overseas is 'True Partnership' in the cause of the Gospel.

It is in the light of all this that the correspondence must be read. The deep issues of social, political and ecumenical involvement are those that must be faced by the Church in that place. Within the local Church and wider fellowship, the missionaries make their own contribution sometimes of fellowship, encouragement and sharing, sometimes of example, sometimes of prophetic challenge. As we well know from the British scene, it is not always easy or rapid for an individual or a small group to be used by God to lead an older Christian community in a direction that seems so obviously right. Yet this is the demand of identification with, of agonising with, fellow Church members in local and national situations.

Surely it does disservice to the cause of God if we ignore the



selfhood and the strength of the Churches overseas and wish to dominate their thinking, their attitudes and their actions? The Society counts it still a privilege to be engaged in partnership in the proclamation and demonstration of the Gospel at home and overseas. The guidance of God has been sought, and is still being sought, as to the right paths to pursue in furthering that partnership.

We are most grateful for the deep concern that has been expressed by the contributions and made through this correspondence column. Whereas the particular correspondence now draws to an end, we shall look to the expressed concern being exercised in the ongoing life of the Society which is not 'our' but 'yours under God', and participation in which, by the whole British Baptist community, is essential for its ongoing life.

Reg Harvey

Mission House, London. From Angus MacNeill, BMS Overseas Secretary

There are certain facts about BMS involvement in Brazil.

- 1. We are there at the invitation of the Brazilian Baptist Conventions.
- 2. Over the years, the request from Brazil has been for evangelist pastors and for teachers for theological seminaries. Exceptions have been a short period when two nurses were involved in Paraná, the present contribution of Peggy and Frank Gouthwaite at the Community Development Project of Potinga, and the church related work of Laura Hinchin at Cuiabá.
- 3. During the last twelve months, each of the Conventions with which we co-operate has indicated its concern to develop the social services aspect of its Christian witness.
- 4. At the local level, all our pastor missionaries have been connected with some kind of community involvement,

From Robert Harkness

WE HAVE been invited to ask awkward questions in your correspondence columns.

The Shorter Catechism contains the following question and answer: 'What is man's chief end?' 'Man's chief end is to glorify God and to enjoy Him forever.'

This surely is the birthright of every human being.

Here is the awkward question. If, in our missionary work, we supply only cleaner water, better crops and sounder health, do we not thus deny those, to whom we go, their birthright?

When a missionary, I knew many Africans, who although poor in natural resources, walked with God and enjoyed fellowship with Him.

ROBERT HARKNESS

Edinburgh, Morningside Baptist Church — ex-Missionary Secretary. 'We've had a good time and we've learnt a lot, but we think that we can also teach you something.' These were thoughts of two ministers from overseas who have been sharing something of Baptist life in Britain.

The Rev H C Nanda comes from Orissa, India, where he is pastor of the Cuttack English church. At the moment he is studying in Bristol.

'I have enjoyed warm Christian fellowship in Britain,' he told David Martin in an interview at the Annual Missionary Meeting. 'It has been a great privilege to be in this country. I shall be going back with a rich experience to share with my people.'

'But the Indian church has much to teach you in Britain about Unity. In India the majority of people are not Christian, and there is a lot of opposition. So the Church of North India was formed in 1970 to be a united witness. We are hoping for the time when there will be only one church in the whole of



India. Discussions are now going on between the Church of North India, the Church of South India, and the Mar Thoma Church.'

The Rev Waldir de Souza is studying at Spurgeon's College. He comes from Brazil and when he returns will be working at the Cuiabá Bible Institute.

'I have been well looked after by the BMS, by the churches, and by many people I didn't know. But then we are one people in Jesus Christ,' he said. 'I thank God for the church in Beckenham, which has been so generous. When I asked for one typewriter I was offered eight.

He said that he had appreciated the Biblical teaching he had received in the church in Britain. 'The average British Baptist knows his Bible better than his counterpart in Brazil.

'But we in Brazil can offer you the vitality of our churches, our keenness for mission and our desire to evangelize.'

frequently in the running of Day Centres to cope with the problem of the children of working parents. In the case of the Vaughans in Cotia, São Paulo, and the Myhills in Nova Londrina, the identification with the social and economic deprivation of the population has been considerable.

5. In 1983, we carried out a review of our present policy in Brazil and approved Guidelines to take us into the immediate future. In these Guidelines, we recognized that it would be proper to respond to invitations from Brazilian Baptists which would deepen our active involvement in expressing the presence of Christ within deprived elements of Brazilian society.

6. In Brazil, as in all other areas of the world where we cooperate with our partner churches, our concern is to bear witness to the Gospel of Jesus Christ which is relevant to people in the entirety of their being. We are unashamed to speak of salvation in personal terms as bringing wholeness to individuals as they enter into

the abundant life which is to be found in Christ. Equally, we are unashamed to proclaim and to demonstrate that 'personal salvation' has to be set in the wider context of a Church which is speaking effectively to and living relevantly within the world at large.

In view of the debate which has been carried on within these columns, these facts are worth noting.

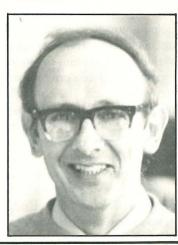
There is no use pretending we have developed the perfect blue-print for what we do in Brazil. Some of the letters written to the magazine stress points which are painfully true. It hurts to know that not all is well in Brazilian politics or in some of the current policies governing Brazilian social, economic and ecological planning. It hurts to know that this is so in our own country. As a Missionary Society, we must be humble enough to admit any lack of vision and we must be ready at all times to pioneer new ways of being obedient to Christ as fresh insights are given to us.

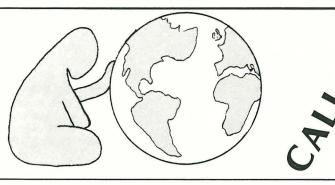
Having said that, we must avoid new forms of an outmoded missionary imperialism which tells our partner churches what is wrong with them and what they should be doing about it. If oneness in Christ means anything, then it is as we work alongside our partners and share with them in their stumbling and mistakes (as they, surely, must learn to share in ours) that by the help of God's Spirit we fashion together a witness to the Gospel of Christ which is authentic and powerful. It is from within Brazil and not from without that the 'answers' will be found, even as we must recognize that Christians in Britain must be aware of where they can act to ensure justice and fairness in our own Governments' political and economic policies towards Brazil. We can hardly accuse Brazilian Baptists of the sin of apolitical lethargy, if we are complacent about any contribution which our nation may have made to Brazil's current problems.

In the letter which started off this debate, Andrew Mawson painted a picture of the 'Demise of BMS' — a Missionary Society fading into obscurity because of its irrelevancy. The danger of that happening is always with us, but I do not believe it is true at this particular moment. The recent exchange of letters indicates a healthy awareness of issues. The end result may not be agreement, but neither can it be blindness. Treading gently, yet boldly, we must press on.

Angus MacNeill

Mission House, London.





PRAYER

1784 - 1984

INDIA - DINAJPUR AND MIZORAM

3-9 June

MIZORAM, which used to be part of the state of Assam, is now a state in its own right. Because of its position in the north east of India it is closed to foreign nationals. Formerly known as the Lushai Hills it was first evangelized at the turn of the century. Most of the population have turned from animism to Christianity and the church there is now sending missionaries of its own not only into other areas of India but most recently into Thailand. Another missionary is at present preparing to go to work in Thailand as well. Pray for this young church which is so dedicated to sharing the gospel with others.

The villages in Mizoram are scattered over the hills and each pastor can have between eight or ten churches in his charge. A great deal of responsibility therefore rests on the lay leadership. Pray for the church in its training programme.

BRAZIL --PARANÁ INTERIOR

17-23 June

THIS is an area recently devastated by floods. Although

the Connors have now returned to this country we continue to remember the Rio Negro and Roseira churches where they did such invaluable work in helping flood victims and where folk are still 'mopping up', as it were. The Furmages, who work in Dois Vizinhos, have been on short furlough for three months, but have now returned to the work of a growing church. They are still in the middle of a building programme. The baptistry has already been used, for although this is a new area for Baptist witness there is an obvious hunger for spiritual values. The Myhills, who work at Nova Londrina in a caring ministry, report a growth in church membership. The children's day centre is also progressing. Children from poor families are helped, often from a pitiful state of malnutrition into happiness and health.

Lord, what are you saying to me? Yes, I see this world of need and I feel something of the weight of human tragedy bearing down upon me. Yes, I know that Christ has died for the world and I also have heard the call of his great commission.

But what do you want me to do? I promise to pray for missionaries and the church overseas.

I promise to give in support of that work, but what else do you want of me? Lord take me,

show me how I can be part of your great mission of love to the whole world.

NEPAL – UMN ECONOMIC DEVELOPMENT BOARD

10-16 lune

ONE of the ways in which the United Mission to Nepal is seeking to reach out to the poor people of the the country, most of them in rural situations, is through development work. Our BMS workers are centred on Butwal where there are the Butwal Technical Institute and the Development Consulting Services. Mike Wheller is a quantity surveyor. He and his wife live next door to the hostel, where boys who attend the Institute live. They are doing invaluable work in building up good relationships with eight 'lively teenagers'. Cliff Eaton is an architect. He, Chris and their three boys

returned to Nepal last October after a longish break for training in this country. Cliff works in the design office and is at the moment organizing the construction of two buildings, one in Butwal and the other in Kathmandu Valley.

Since January Chris has been teaching British and Indian children of missionary parents.

ZAIRE — TONDO

24-30 June

BMS missionaries are involved in several areas of the church's work in Tondo. John Mellor is one of

two evangelists and Rena is the regional women's organizer. They have been travelling extensively and have been able to go to places which have had no visits for a long time. Wilma Aitchison, our nursing sister, is engaged in community health work over an area the size of Wales. She leads a community health team. Roger Foster and Ian Morris have recently been joined by David Knight and they are pushing work ahead on the Agricultural project. Stephen Mantle is working to bring a clean and safe water supply to the area, although he has so often been frustrated because the materials he needs have been held up. All of our missionaries are involved in the life and work of the local church, doing Sunday School work amongst pigmy people and helping with the young people.

REMEMBERING WILLIAM CAREY

Thanks be to God for Carey's great endeavour — The village cobbler with a heart aflame, With love to Christ from whom no power could sever And for the glory of His blessed name!

Nor did his mind dwell only on his labour —
Fashioning shoes for farmers and their wives —
The soul that yearned to help his friend and neighbour
Thrilled at the thought of mending human lives!

Found in the Cross a holy aspiration,
Felt in his heart a call — an urge Divine,
Knew beyond doubt that He Who gives salvation
Willed that in heathen hearts His light should shine.

Beyond the room where jostled books and leather, Maps of the world beside the cobbler's last A vision large possessed him all together. A voice commanded as a trumpet-blast.

For him — no limits made by human fashion, A world of men with all its sin and pain Kindled within him a consuming passion — To tell them of the Gospel's wide domain.

And so — God thrust him forth to tell the story Of Christ, Whose death meant healing for the lost, Good news for all, its wonder and its glory, Life for mankind — redeemed at countless cost.

Even today we hear his clear voice calling — 'Attempt great things' — 'Expect great things' from God Give us his courage! Keep our feet from falling, That we may walk the path of Faith he trod!

R D Browne.

Indian and Scottish Meet

A Baptist pastor from Assam was welcomed recently at a reception in Scottish Baptist Church House, Glasgow. He is the Rev Hkup Za Go, the Assistant Director of Christian Literature at Gauhati.

Mr Go trained at Serampore College and has been engaged in literacy work since graduating. He is visiting Britain on a Feed the Minds sponsorship to enable him to take a course in publishing at Oxford.

Whilst in Scotland he was able to take part in a service at Duncan Street Baptist Church, Edinburgh when BMS Scottish Representative, the Rev Ron Armstrong, interviewed him about his work. Mr Go reported that, as a result of BMS and American Baptist missionary penetration into the North East Indian Hill Tracts, there had been great growth in the Church, and that almost the entire population of districts like Mizoram and Nagaland have turned from animism to accept Jesus Christ.

MISSIONARY MOVEMENTS

Departures

Dr S and Mrs Green and family on 22 April to IME, Kimpese.

Miss A Matthias on 2 May to Tansen, Nepal.

Arrivals

Miss Ann Flippance on 27 March from Binga, Zaire.

Miss Wilma Aitchison on 17 April from Tondo, Zaire.

Mr and Mrs D Stockley on 28 April from Gournadi, Bangladesh.

Births

On 5 April 1984, in Zaire, to Mr and Mrs J Davis, a son, Luke James.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (14 March-11 April 1984.)

Legacies

	£
Miss F A M L Bryant	101.93
Miss L C Cabell	3,100.00
Mrs E C Calgreave	100.00
Miss G E Court	604.82
Miss W M Dando	200.00
Kathleen Isabel Ferguson	500.00
Mr S E Green	4,950.78
Miss M E Hook	5,438.76
Mrs L Howells	100.00
Miss B A V Maggs	250.00
Mrs E Robinson	927.26
Miss C E Waddington	1,000.00
Mrs S J Westbrook	100.00

General Work

FAE Aberdeen: £20.00; Anon: £55.00; Anon: £5.00; Anon: £7.40; Anon: £40.00; Anon: £10.00; Anon: £50.00; Anon: £30.00; Anon: £30.00; Anon: £30.00; Anon: £20.00; Cymro: £60.00.

Medical Work

Anon: £11.00; Anon: £10.00; Anon: £1.00.

Relief Fund

Anon: £10.00

NOTICE BOARD

SITUATIONS VACANT

25 Missionaries are needed to serve overseas as

Pastors and theological teachers 9

Agriculturalists ______ 1

Builders ______ 2

Doctors ______2

Nurses ____

Woman church worker ______1

Teachers ______ 3

Educational/Medical/Development workers (for Nepal) ______ 3

Fuller details from The Personnel Secretary



The Young People's appeal takes off this month. There is still time for YOU to give this a boost.

(A new project is to be introduced next

WEDNESDAY 7 JULY 7.30 pm

BMS PUBLIC MEETING

WESTGATE BAPTIST CHURCH CARLISLE ROAD

BRADFORD



'COMMITTED - SO WHAT?'

United Women's Conference High Leigh Hoddesdon, Herts Sept 25-28 1984 Cost - £35 Booking forms available from Sue Le Quesne, BMS Rita Milne, BU

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

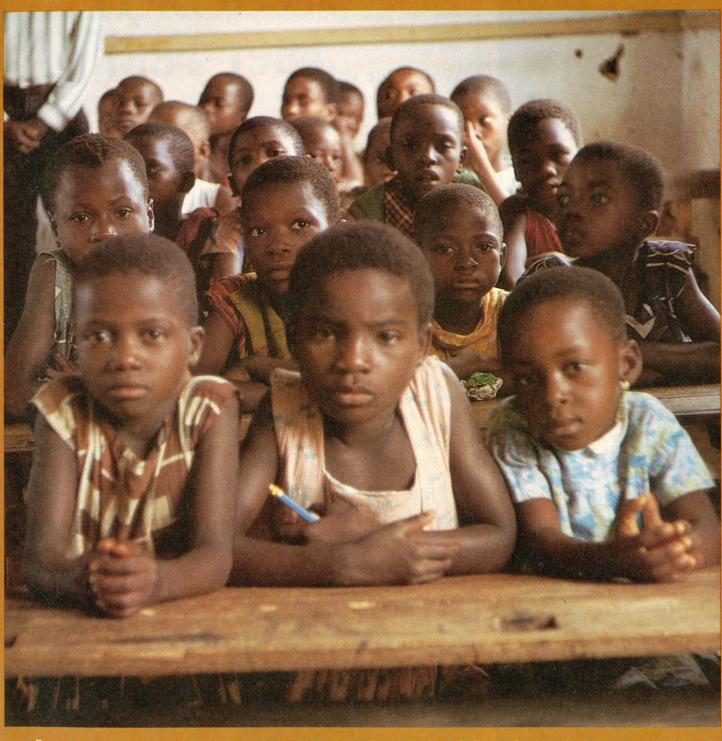
MISSIONARY

REBULD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

CHEOLOGICAL SEMINARY CONTROL

JULY 1984 PRICE 20p





BOLOBO PRIMARY SCHOOL CHILDREN HOPING TO GO ON TO SECONDARY EDUCATION See Page 124





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We share in the work of the Church in:

Angola Bangladesh Nepal

Bangladesh Brazil Sri Lanka Tanzania

India Jamaica Trinidad Zaire

COMMENT

HOPEFULLY in the spirit of Carey himself we have resisted the temptation to make too much of the 150th anniversary of his death. He himself said: 'I most earnestly request that no epithets of praise may ever accompany my name, such as, "the faithful servant of God". All such expressions would convey a falsehood. . . . All the glory must be given to divine grace from first to last.'

Apart from the danger of building him up into a saint, how do you celebrate a death? We prefer rather to concentrate on the lasting achievements of his life, and to draw lessons for witness today.

Worldwide vision

Carey knew about the world of his day. His view was never restricted to the narrow circle of a Northamptonshire village. By his reading he informed himself of what the world was like, of how people lived in other countries, of the extent and colour of a world being opened up by discoverers like Captain Cook.

But he was not content to remain a passive observer. What he saw touched his life. He was not content with, 'that's interesting' or 'how sad'. He wanted to know why things were as they were and what could be done. Most of all he wanted to know what Christ was saying about it all. He it was who reminded the church of the Great Commission, telling his fellow Baptists that the 'Go ye' was meant for them. In Carey the needs of the world's peoples came into contact with a potent Christian mind and a compassionate Christian heart and so the Church exploded into missionary action.

Recapturing that vision

How true is this of today's church? In spite of modern methods of communication it is doubtful whether the average church member is all that well informed about the world in which he lives. Perhaps the media factories put out such a blend of fact and fiction that it is hard to discover what is true or false. But it is surely part of our Christian commitment to discover the truth about our world, and to bring it alongside the Gospel. It is an explosive combination. Do it and we can never remain unmoved spectators on the world scene.

Carey once said: 'I could never say no. I began to preach at Moulton, because I could not say no. I went to Leicester, because I could not say no. I became a missionary because I could not say no.' Let Christ speak His 'Go' to our understanding minds and committed hearts and neither shall we be able to say 'No'.

MISSIONARY HERALD

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Lionel West, who died in May, writes about one hundred years of work at Lukolela

LUKOLELA, 1884-1984

THIS is proving to be a year of BMS anniversaries, but the bi-centenary of the 'Call to Prayer' and the 150th remembrance of Carey's death ought not to get in the way of our celebrating the centenary of some of our work in Zaire.

You won't find Lukolela marked on all the Baptist Missionary Society maps, because there are no missionaries stationed there at present. Lukolela is situated on the left bank of the River Zaire. The explorer, Stanley, stopped there on his way down river on September 12, 1883. In a village near the mission there is a large stone on which he rested and talked to the inhabitants.

Lukolela is about 311 miles from Kinshasa and gets its name from the 'Ikolela' the name given to the tribal marks of the inland people. There are two tribes, the Ba-Bobangi, who migrated from the spit of land at the junction of the Mobangi River with the Zaire, and the Ba-Pama an inland people from the Mbandaka Province. The Bobangi language used to be the lingua franca of the district, but this has now been replaced by Lingala, much to the annoyance of the Ba-Bobangi.

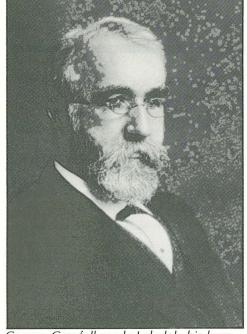
Friendly people

In 1884 George Grenfell arrived at Lukolela, because he found the people there more friendly and hospitable than they were at Bolobo. He made it his base for the many voyages of exploration into the upper river regions, and for years Lukolela was considered the best centre for language study. It was here that the New Testament, and hymn book were first prepared in Bobangi by John Whitehead helped by Darby, Scrivener and Clark.

Unfortunately, owing to the ravages of sleeping sickness and the consequent emigration of many villages to the French side of the river, which is five to six miles away, the population was so depleted and the scale of missionary service was so reduced, that Lukolela was abandoned as a separate mission station in 1911. Missionaries from Bolobo visited the station from time to time, and an elderly African teacher was left in charge.

Revival

It was not until 1926, when Mr and Mrs Alfred Stonelake from Bolobo went there, that the station was reopened.



George Grenfell made Lukolela his base

Seven years later my wife and I took over the work. With the whole cooperation of the people, the blessings of the Bolobo revival of the thirties, and the increase in population because of the new Cocoa and coffee plantations, Lukolela came to life once again. School buildings, a dispensary, and teachers' and workmen's dwellings were erected. In the plantations large brick chapels were built the cost of which was entirely met by gifts from the local church members. Other chapels were built at Mpoka and Nkondi.

At Baptismal services charms and fetishes, on which many of the people and their forefathers had so long relied, were brought to the bank of the river and hurled into the swiftly flowing waters — gone forever.

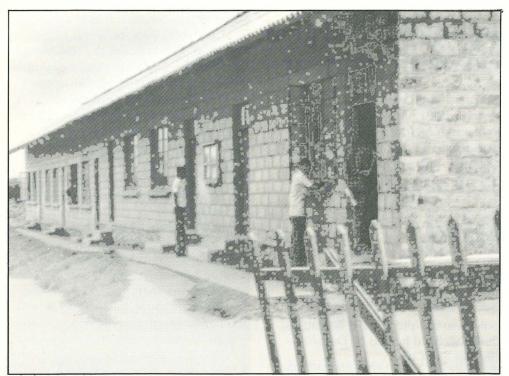
A tremendous change took place at Independence in 1960. The days of peace seemed to have vanished overnight. It was the age of 'authenticity'. People must change their names, or add the names of their ancestors. Street names were altered and the churches and schools were transferred to Africans. A trained pastor was put in charge at Lukolela. Tribal problems took place and much of the church work was eclipsed by political events.

New hope

But there was hope. Five miles up-river, near the administrative post, a plot of land had been obtained in 1957 in order to erect a temporary church building. At that time there were about 30 Christians in a population of 300. Today there are over 3,000 people and the temporary construction has given way to a permanent brick building.

John Mellor, the Regional Evangelist from Tondo recently visited Lukolela. He wrote: 'I want to tell you that the people of Lukolela Cité have decided to enlarge the chapel again. Over 500 people were present at the service I conducted. The work is growing. In the district where a missionary has not visited for over 22 years the work of evangelism was still maintained. I was often asked, "When shall we get another missionary —?" How can I answer. When?'

We thank God for all that has been accomplished.



Institute Koli

A New School

'Weeding out the fraudulent from among the genuine applicants is an exasperating part of a headmaster's job,' says Ian Wilson

A Potential New Boy

'Good morning, Citizen Headmaster; I'd like to attend this school.'

That sort of request is echoed hundreds of times each September in the office at the Upoto secondary school, Institute Koli. An eager but nervous applicant holds at the ready his previous school reports, and perhaps a letter of 'recommendation' from someone he knows, who might have a little influence or sound impressive. Depending on the class he wishes to join his age may be anywhere from early teens to midtwenties.

Some applicants come alone, especially those from far away; others come with the support of a parent or an older relative. A few are accompanied by local dignitaries to lend weight to their applications.

Most arrive on foot, while the few with connections in the right place appear in more impressive manner. As there are virtually no private cars in the area, travelling in style may mean a hospital landrover, a plantation company's Toyota, or even a lorry from the local Highways Department.

· Some are from church-going families,

Protestant or Roman Catholic; some have no such personal or family allegiance. Most are seeking a good school academically speaking and its avowed Christian ideals are an extra, for some an unwanted extra.

And they might come a couple of weeks before the official beginning of the new school year, or even a couple of months after it.

Choose Your Secondary School

The average British boy or girl passes automatically from primary school to the local comprehensive, but life is not so simple in Zaire. Those pupils of the local Baptist primary schools who are doing well have the option of transferring to Institute Koli with no further obstacles. Pupils from other primary schools face an entrance exam in basic French and Maths, as well as an interview with the Headmaster. It must be quite nervewracking, at that stage in life, to have to stumble through an interview in your basic, primary school French, especially if you are on your own and far from home. You may be only twelve years old if your progress through primary school has been unusually smooth; that is, if you have never missed a year's schooling because of family needs and pressures and so made insufficient progress.

School Swapping

Apart from the many applicants for admission to the first year, there are many others who wish to enter at each class up to the sixth form. In Britain, unless your parents remove, it is rare to change secondary schools, except for moves from Middle to Upper school, or from comprehensive to sixth-form college. In Zaire the reverse is true, and children changing schools because of parental job transfers form a minority in the September musical schools scenario.

You may have changed your mind about the group of subjects you wish to study. You may decide that, as so few of your present teachers are properly qualified and the school is so badly organised, you would benefit from a change to a better establishment. Quite simply, as no one from your present school passed the State Exam last year, you would be wise to flee the sinking ship.

On the other hand, if you have done badly at your present school and have been asked to repeat a class or even leave for good, then applying for admission to another school may seem the way out of a sticky situation. Certainly a few judicious alterations to the most recent school report would be necessary, and if the new headmaster should spot the changes then a gift might ensure his 'co-operation'. Not that this latter approach will necessarily succeed. As one honest headmaster remarked to his pastor when describing such an attempt: 'Firstly I never accept bribes, and secondly, even if I did, the amount he offered was insultingly small!'

Weeding out the fraudulent from among the genuine applicants is one of the exasperating factors of a headmaster's job. But schools vary so much in standards that a boy with a genuine glowing report from a poor school would flounder sadly in a good school. To attempt to resolve this problem most candidates for all classes, and not just the first year intake, sit an entrance exam.

Who Should Be Admitted?

Sometimes British headmasters of popular schools have problems deciding which pupils to admit, but normally the criteria are fairly clearly laid down. For example, some church schools give priority to the children of members of that church; independent schools may give scholarships to secure the presence of academic high fliers, while the duller pupils may gain admission on the basis of family tradition, nobility, or just plain wealth - the latter especially if the school is planning a new sports centre. In the state sector children of educated, articulate parents are much more likely to get round the local authority's zoning policies than those whose parents are less adept at making a nuisance of themselves.

If these are grey areas in our well established schools, little wonder that in the rapidly changing Zairian educational system, headmasters face a bewildering array of choices and pressures, especially at schools such as Institute Koli where there are far more applicants than places.

According to African traditions and culture anyone's highest obligations are to his family. How could a headmaster fail in his duty to his family (extended

family of course) by implementing some abstract academic criteria and as a result denying admission to his distant younger relations?

In the same way how, in a very authoritarian society, can he refuse the requests of his social superiors to admit their children? As well as the inbuilt tendency to accede to the wishes of those in authority, it is quite possible that a refusal may lead to their causing problems for the school, or its staff, and all will suffer.

Church members see Institute Koli as their school and assume their children will be given priority, especially the children of church leaders such as deacons and pastors.

Missionaries, bringing with them their cultural ideas from the increasingly technocratic, developed west, may assume that places should be allocated purely on the basis of academic ability, just as in a secular grammar school. After all, the brightest pupils will benefit the most from an education, won't they? And then of course they will go on to help their country the most, won't they?

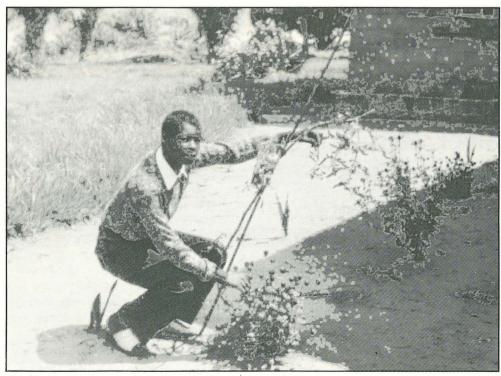
But don't we believe it is in a country's best interests to have some Christians, or at least those who hold Christian values, in positions of leadership in society? As Pastor Mondengo often reminds the Upoto pupils, academic knowledge is

barren without the salt of spiritual wisdom.

One of the most basic aims of the CBFZ in running church schools is that pupils will be drawn to faith in Christ and that those who have such faith will be able to mature and develop as Christians. Apart from an obligation to Christian pupils and Christian families who seek an education which does not ignore the spiritual side of life, it will be easier to reach others if there is a nucleus of pupils committed to the spiritual aims of the school. Then there is a spin off benefit of such pupils to the general behaviour and harmonious running of the school. So to what extent should church-going applicants be favoured? Certainly nobody wants to encourage a rash of fake conversions by making "faith" an entrance requirement!

You Can't Please Everybody!

Having read the reports and the letters of the influential, looked at the entrance exam results and talked to the applicants, the headmaster tries to strike a balance so that the church does not feel let down and the local dignitaries are not unduly antagonised, while bright children of poor background's get a chance and not too many duller pupils flounder unhappily because of the ambitions of their influential relatives. Will he get it right? Answers on a £10 note to BMS.



Student trying to grow tomatoes to supplement income



WHAT A WELCOME!

Mary Philpott is responsible for the Women's Work in the whole of the Upper River Region of the Baptist Community of the River Zaire. In these extracts from her diary we learn something of the travelling she has to do.

IT IS September the 7th and I leave home base in Kisangani for the first of several journeys to work amongst the women of the Upper River Region. From city to village is a great contrast, so what is life like in the remote areas of Zaire? I share with you some extracts from my diary written while still travelling and leave you to form your own impressions!

September 7th

I arrive at Yakusu mid-morning and will travel, by canoe, with some women for a retreat at Bowamba village several miles down river. I set off at 1 p.m. in hot sun, My white skin soon becomes as red as a beacon. In late afternoon high waves threaten to capsize the boat, but there is nowhere to stop. Then the rain starts. I temporarily abandon my chair and sit in the bottom of the boat to gain relief from the wind. It doesn't work because I sit in pools of water. We stop several times to discuss the situation, but each time we stop so does the rain. We resume the journey and the rain begins once more! 1.30 a.m. I couldn't cope any longer. I stopped the boat and rested in a house and a village ten kilometres from Bowamba. I encouraged the women in joining me in doing gymnastic exercises to try to get warm, but we were too hopeless with laughter

to benefit from this activity, the journey resumed at 4.30 a.m. and we reached our destination at 7.15 a.m.

September 11th

My belongings are just about dry. The retreat, led by the women themselves, passed off well. The theme was, 'Faith will Grow'.

September 25th

This is my second journey travelling with Pastor Mokili, the Regional Superintendent, in the Yalemba District. We waited for the ferry at Basoko from 3 p.m. until 9 p.m. We sent diesel for the ferry by a canoe because they had no fuel for the motor. The church folk, waiting since morning, crowded on to the ferry at the other side. They want to come across and greet us. But the ferry breaks down in mid-stream and drifts a long way down river. It finally arrives to rescue us before we are completely chewed by mosquitos. There is much chorus singing, waving, shouted greetings from the people on the ferry, an impressive sight.

September 28th

We return to Basoko to cross the river

for our final two days of work at the main mission station at Yalemba. However, the ferry broke down with no immediate prospect of repair. The church folk at Basoko prayed about our situation and put into operation a scheme that is rarely used now-a-days. Three large canoes were attached together and planks were fixed horizontally across them in order to transport the landrover. The position of the landrover looked rather precarious to say the least! We sat in the boats and fifteen men paddled the makeshift ferry across a wide and fast flowing river. The fact that we arrived safely is due to the Lord's protection. While we were undecided about the situation and thinking we were 'stuck' at Basoko for at least a week, the Christians there prayed and received the clear guidance of the Lord.

September 30th

We are travelling back (maybe!) to Kisangani. The roads are very bad. We left Yalemba at 11 a.m. and stopped at a village en-route for lunch at 5 p.m.! A few kilometres further on and we arrive at a flooded place where a few logs are an apology for a bridge. The landrover falls off and is firmly stuck in the water. Men travelling with us work in the water from 5.45 p.m. until 9.45 p.m. to free it. But the folk living near the bridge refuse to repair it. They charge 20 zaires (approximately 25 pence) for every vehicle they help to free. They probably get good custom!

October 8th

I started a three week journey to the Districts of Bandu, Lingungu, Yalikina, a few days ago. In Bandu district I am travelling to Mombasa, which is four hours by canoe with an outboard motor. It is difficult for the chief Pastor in the district to visit here often due to the long distances involved. On the way I stopped the boat to rest, but unfortunately it was near to some bushes where there were two snakes. They were very close to me and I was prepared to jump overboard should they come any closer. I was not very happy!

October 14th

Now in Lingungu district I slept at the parish of Mosite. All the diesel from the landrover was stolen over night in spite

of the fact that the tank was locked. We were told that only chicken thieves live here! It was a severe loss. In the recent 500 percent devaluation of the zaire the price of a barrel of diesel rose from 680 zaires to 3,100 zaires. There are approximately 45 zaires to the pound sterling. We arrived at the parish of Yauli in the late afternoon. Am I really expected to sleep in such an uncomfortable bed? It is U-shaped. Both my head and my feet are in the air!

October 15th

The state of the bed didn't matter because I didn't sleep anyway. The choirs which welcomed us sang virtually all night! We left after service in the morning and arrived at the next parish, Kore, in the late afternoon. It is a very isolated but large village. There is no privacy here. White skins aren't often seen in this village. Crowds of people are waiting along the road for our arrival at the village. There is shouting, singing, waving branches. What a welcome! One man even held a bicycle over his head such was his joy! The exuberance of the Zairians!

October 16th

In the service the welcomes and the hand shaking take at least half an hour. In the afternoon there is a demonstration of authentic African dancing. I am asked if I will join them in doing the dancing of their ancestors. No comment! During the course of the dance gifts of chickens, plantain, and manioc are presented to us. The climax is when Pastor Mokili is given a letter attached to a stick. It contains

requests for a school and a dispensary for the village. In colonial times servants acted as postmen for white settlers, but they carried their letters on sticks so that they wouldn't get dirty on the way! After the dancing we met with some women to discuss reading classes. The Pastor is keen for them to start, but there are some real problems. The leader of the women's work here cannot read herself! There is no women's meeting either in this village.

October 25th

In Yalikina district the women's retreat has finished and the journey is about to end. There is a service at the parish of Lutua in the morning followed by a women's class. In the afternoon we followed a similar programme at Kombe. The women here are very keen. They have dug a field and planted manioc. Having sold the produce some of the proceeds have gone for church funds and some have been used to buy material. They are now embroidering the cloth. They sell that and put the money in the fund for women's work. I have little doubt that despite the shortage of teaching materials literacy work will begin here.

In the city of Kisangani the cry goes out 'Lakisa biso!' that is the plea that is also heard in the villages, 'teach us'. There may be cultural differences but the needs of human kind are the same throughout the world. May we fulfill our calling in pointing others to the One who alone offers salvation, and who satisfies those who hunger and thirst after righteousness.



Pastor Mokili, Regional Superintendent in Yalemba District, and his wife

Stay with the priorities

'A ministry of the whole Church is the way

JAMAICAN Baptists have been told by their President to decide on their priorities and stay with them. The Rev Sam Reid was giving the presidential address to the 134th Annual Assembly of the Jamaica Baptist Union earlier this year.

'There are many cries around,' he said. 'The church should be doing this, that and the other, but if we heed these calls we shall end up not doing our main task. In all man's searching, there has been found no other philosophy that provides the answers that can change the lives of men, as the good news of Jesus Christ. There is therefore no need for us to apologize for being Christians. Jesus can stand the closest scrutiny.'

Witnessing in the current situation

Mr Reid had earlier taken a look at the current Jamaican situation, 'because it is

in this context that we must present our witness to our faith'. He saw three characteristics of Jamaican society.

First of all there is the unhealthy dominance of party politics, which creates a high degree of loyalty to parties rather than to country and causes rivalry and conflict. 'There is a need to forge a new unity that will transcend party feuds.'

'Secondly there is the widespread discontent due to economic hardship and thirdly the degraded spirit of the people,' said Mr Reid. 'There is daily a public display of our failure in basic self respect as demonstrated by acts of indecent conduct, bribery, disrespect for things sacred and violence.' He said that there was much idolatry in the form of materialism, humanism and atheism.

Looking to the future Mr Reid suggested that the Church needed to find new ways of declaring the message of Jesus Christ. 'We must begin by recording our concept of the Church and its ministry. Until now the term "The Church" has meant the bishop, elders, priests or other ordained leaders. When the Church speaks it is assumed that it is the clergy who are speaking. This has led to an inflated view of the clergy and a deflated view of the laity.'

Referring to the New Testament concept of the Church, which sees the Church as persons called out and equipped for the service of the great King, he said that every believer is under command. 'If you are a Christian you are in the ministry.'

Revolutionary ministry

He described Ephesians 4:25-32 as a 'blueprint for a revolutionary ministry'. 'The Christian community is large in the land, its members hold positions in all areas of national life. The Church must prepare and equip believers for a vibrant and courageous ministry where they are.

JBU President criticized over appointment to

THE President of the Jamaica Baptist Union, the Rev C Sam Reid, has been strongly criticized for accepting an appointment as one of the island's independent Senators. The editor of the Jamaica Baptist Reporter sees this as a source of possible conflict which can do harm to the President's image. 'He is not just an ordinary citizen, but the spiritual head of one of our major Christian denominations,' he writes. 'I believe that he will serve the nation better by devoting himself more fully to the job of President and of course his other spiritual responsibilities.'

The editor thinks that it is a pity that the JBU constitution does not oblige the President to get permission before accepting a seat in the Senate. 'While I believe the president was graceful enough to have sought the opinion of his colleagues, I believe that there should be some safeguard in the statute books to protect the office of President. The purpose is not to regiment anyone, particularly in the context of Baptist autonomy, but to safeguard the interest of the greater cause of the Kingdom.'

'The nation is in a terrible state spiritually.

In such a situation the Church has to recognise the very special responsibility that devolves on it to make known to all and sundry the whole Council of God; from the citadels of power down to the lowliest of places.

The Jamaica Baptist Union can be of much help in this task but as a denomination we need first to evaluate ourselves and honestly admit our spiritual condition before God. . . . With the many pastorless churches and circuits and the resultant low spiritual state of the denomination, the priority has got to

of tomorrow'

God has placed you where you are for a reason,' he said. 'A ministry of the whole church is the way of tomorrow.'

There is also a need to take the ministry to the people. In some areas the people have moved away from the vicinity of the church building. These people need the influence of a church in their midst. This leads to the need for more men and women in full time service.' Mr Reid pointed to the degeneration of the family as a major cause of social disasters. 'The family is the chief transmitter of values,' he said. When there is no structured family life the schools are not able to produce the calibre of young person we expect of them. The church needs to take a new initiative in family reconstruction through concentrated public education on the family - the roles and values of manhood, womanhood, childhood, personhood, and the home.'

the Senate

be the denomination's spiritual development.

'The urgent need is for strong spiritual leadership of the type I am convinced the Rev Reid under God is capable of providing. Not the leisurely, easy-going type that often goes with honorary office. The task is so demanding as to reject anything that might tend to encumber the urgent interests of the Kingdom. The call to the President therefore is for him to think again in light of the denomination and consequently the nation's real need of the hour.'

Churches oppose casinos

'An invitation for drug pushers to invade our shores'

JAMAICAN Baptists along with other churches on the island are involved in a dispute with the government. The Seaga administration is evidently considering the granting of permission to American gambling interests to open casinos.

This is nothing new because successive governments have been contemplating the introduction of casino gambling for the last ten years as a way of boosting the number of tourists who visit the island. The churches however have persisted in their objections and along with other groups have so far succeeded in blocking the way forward for the gambling interests. Now Edward Seaga, the prime minister, has said that the Jamaican people will be asked to decide whether the gambling industry will be allowed on the island.

Assembly resolution

The churches have responded very quickly. At the 134th Annual Assembly of the Jamaica Baptist Union in February a resolution was passed firmly condemning casino gambling as a way of solving Jamaica's economic problems because 'it does not only relate to the economic and political spheres of life, but has a detrimental effect on the social, moral and attitudinal' sides of life. 'The Jamaica Baptist Union reaffirms its complete and unalterable opposition to all forms of gambling, whether sponsored by the Government, or by private enterprise, and calls upon the Christians of Jamaica in their institutions, as well as individually, to oppose any such introduction of casino gambling.'

The Jamaica Council of Churches, through its secretary, Edmund Davis, says that casino gambling would be disastrous for Jamaica. 'It would be an invitation for drug pushers to invade our shores. It would be opening the door to the mafia. It would be a welcome gesture to the resourceful mob of organized crime to take over the country.'

The business community however has been arguing that the economic advantages far outway the social costs. 'Since gambling is highly popular among tourists who visit the Caribbean islands, casinos would boost tourism and thereby ease the problems caused by unemployment,' says one spokeman pointing to the way other Caribbean islands have benefited.

Economic benefits

Church representatives argue that it is not certain that Jamaica would reap significant economic benefits from the gambling industry. 'The gangsters, who usually take over casino gambling in any country, are able to pay off influential leaders in order to obtain special favours,' says Edmund Davis. 'The resourceful mob is able to siphon off casino money before it is recorded, so that tax revenue from casino gambling is gradually reduced.'

Although the churches have been successful in their opposition to gambling in the past, some people think that their present effort will prove to be futile. The government, it is believed, is already sounding out American hotel owners, who might want to run casinos, so badly does Jamaica need to earn foreign exchange.

The Jamaica Baptist Union has also passed a resolution opposing the reintroduction of a national lottery.

More news from Jamaica on page 139.

A YEAR ago I paid a flying visit to Bolobo, just after the church authorities had taken back the running of the hospital there. For ten years it had been leased to FOMECO, the national medical agency that had been set up by the government to organize medical work throughout the country. Those had been years of neglect, with a significant decline in the quality of care given, so that fewer, and fewer people in the area would use the hospital. No maintenance had been undertaken and equipment was broken and scattered about the place.

The only way to get water from the large underground tanks was to haul it up in buckets, because the pumps were broken. The generator, that should have supplied electricity to the hospital, had broken down and parts were missing. Sanitation was non-existent, the buildings were delapidated and crumbling, and none of the stores could be called secure.

A pathetic sight

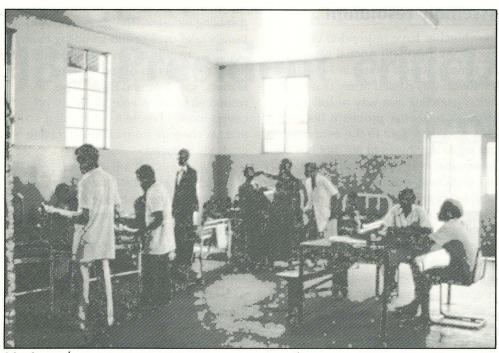
There was dirt and disorder everywhere — almost all the beds were broken, and none of them had mattresses. No wonder, then, that there were only five patients in the hospital! It was a pathetic sight and I marvelled at the courage and faith of the BMS folk, who answered the call to re-establish the work there. Their

aim was to bring that hospital back to the standard of the other hospitals in Zaire, with which the BMS is associated.

Dr David Masters was appointed Medical Director. Sister Joan Parker came back to Bolobo after eight years in nurses' training work in Britain, and they were joined by Richard Smith, a newly appointed missionary nurse. During the past year they have had the help of Dr Charles Buckley, an English doctor volunteer, who came for three months, and two medical students, who came for their summer vacations.

What a difference

I went back to Bolobo in March, to conduct a weekend retreat for all our missionaries there. Before the retreat began, Joan Parker conducted us on a tour of the hospital — the same tour that I had done a year ago. But what a difference! The sheer order and tidiness was the most striking thing. The wards and rooms were cleared of rubbish and were clean. Slowly but surely all the beds are being repaired, and are set out in an orderly fashion in the wards. Each bed that is occupied has a mattress. The treatment rooms have their instruments and drugs laid out neatly. The doors close, the stores can be locked, and the pharmacy is by Zairian standards well stocked, and is certainly efficiently managed.



Men's ward

'A mission hosp in need o BMS stretched to

Bolobo F

By Vivia

Last year Paul Newns, a young volunteer from Britain, spent some months as a handyman at Bolobo, and since last August, Alan Brown has been the engineer in charge of maintenance. One small generator is working, supplying emergency lighting to the hospital, and in time it is hoped to have three generators supplying electricity for the whole of the station.

A hand pump brings up water from the underground storage tank, and they envisage the day when the electricity pumps will work. The water will be pumped to the high storage tanks and so give running water to the hospital. Equipment is being brought into use that has lain idle for years. Houses are being made habitable. Vehicles run — and when they break down, as they frequently do, they are repaired, and run again.

Although the hospital has just one doctor, two nurses, and ten auxiliary (Zairian) nurses, in the past year they have admitted nearly 1,500 in-patients, performed almost 500 operations, and carried out over 12,200 lab tests. In the

ital desperately of staff and folk to the limit' Revisited Lewis

hospital and the three health centres that have been set up in the town there have been 32,660 out-patients consultations.

Preventative care

Their greatest problem, of course, is the lack of staff. If there is one permanent doctor, then he is on call 24 hours a day, seven days a week. Dr Masters has said that at present they should continue themselves only to emergency operations. But his deep desire is to set up a net-work of clinics and village medical centres in the whole area that the hospital caters for. Then far more hygienic and preventative care can be given. But at present the one doctor and two nurses cannot get away from the hospital to give supervision to such rural centres.

Attached to the hospital is an Auxiliary nurses training school with two Zairian registered nurses as permanent teaching staff, and over 100 pupils. It is a state institution, although of course it works closely with the hospital. Dr Masters is the head of the school, and he and the two BMS nurses share in the teaching.

But the nursing school has had difficulties since the middle of last year. The salaries of the Zairian staff have not been paid by the state. When we were there, they were refusing to teach any classes. This placed an even greater burden on the BMS folk, who were valiantly trying to keep the school functioning. Oh where are the doctors and nurses who will come and help them?

Stretched to the limit

The main problem that Alan Brown is facing in maintenance and repairs is that, although there are a number of jobs that should be carried out simultaneously, he himself can only be in one place at a time. Each group of workmen needs constant supervision. He would welcome with open arms a 'handy man' colleague, or even a short term volunteer to share the supervision. Here then is a mission hospital, desperately in need of more staff, where our BMS folk are being stretched to the limit.

Recently, during the 'clean-up', they found in one of the rooms the hospital record book from the earliest days. It recorded the patients admitted, their complaints, and what had happened to them. Some of the entries made us chuckle — like the girl who had been admitted with 'a needle embedded in buttocks'. The laconic entry in the remarks column read 'Unrelieved. Patient

ran away.'

The endemic diseases then and today are the same — amoebic dysentry, tuberculosis and sleeping sickness. Most of the deaths are caused, not because of the diseases for which the patients have been admitted, but because, through malnutrition, they are already so weakened that they succumb to complications like pneumonia. Oh how much they need that rural health programme!

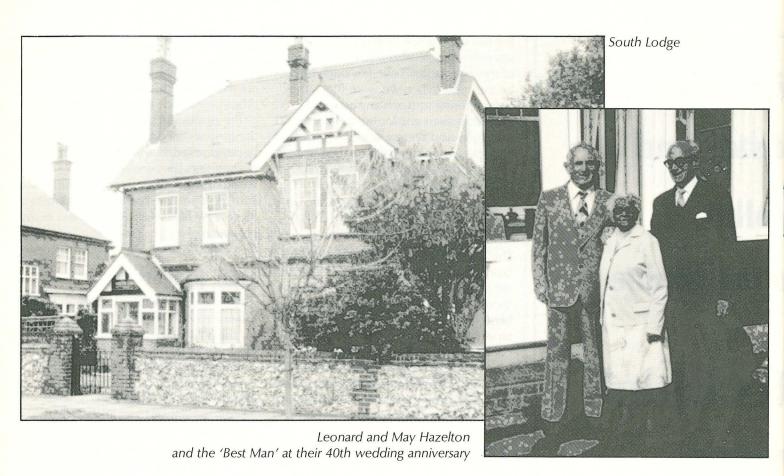
More patients

As we climbed into the Landrover on our last day, to head out to the airstrip, for the MAF plane to take us back to Kinshasa, all the missionaries gathered round to say goodbye. David Masters hurried up at the last moment, he had found it difficult to leave the hospital, for 22 new patients with sleeping sickness had just been brought in from one village! The worst cases would be given the few beds available. The others would 'make do' on mats on the floor.

Will Richard Smith have enough of the special drugs needed to treat them? How soon will Alan Brown be able to take time to mend the rest of the beds that are broken? Can the nursing staff cope with the even greater demands on their time and energies? . . . But this was just another day at Bolobo.



Out-patients' department at Bolobo



High Jinks at South Lodge

By Leonard Hazelton

IT is not often that the retired BMS missionaries, who live at the Society's Home, South Lodge, in Worthing, are able to 'Paint the town red', but the opportunity came on March 25 when Leonard and May Hazelton celebrated their 'Ruby' Wedding. Mr and Mrs Hazelton were married in Lower Circular Road Baptist Chapel, Calcutta, by the Rev Horace Collins the Pastor of that Chapel, in 1944. It so happened that the Rev Frank Raper was in the congregation and also the Rev Arthur Bryan, who had just arrived in Calcutta, a rather sick man on his way home from China. Both are now resident at South Lodge, along with four other ex-missionaries.

They all made a very happy party to celebrate this unusual occasion. The Wardens, Mr and Mrs Barrett, decided that a 'Ruby Wedding' suggested red and they laid on a very special lunch of roast duck, and all that goes with it, followed by strawberries set in red jelly and ice cream. There was plenty to eat, all very well cooked. Red decorations, set off by yellow daffodils and green leaves completed the picture. Each resident presented the couple with an 'Anniversary Card', mostly printed in red. It was a very happy occasion and much appreciated by the main participants.

The West Worthing Baptist Church also took part in the celebrations. March 25 was a Sunday, so Morning Worship included Krishna Pal's original Bengali Hymn 'O thou my soul,

forget no more — the Friend who all thy misery bore', and the Evening Worship Service included 'The Lord's my Shepherd, I'll not want'. Most members of the congregation took the time to congratulate the happy couple and the next morning they were presented with flowers from the church.

All this is to prove that being retired in South Lodge, Worthing, is an enjoyable experience. After many years of heat and dirt and noise, the peace and quiet of Worthing, and the organised maintenance of a Home that runs smoothly and efficiently, is something that can be appreciated and enjoyed immensely. Under conditions common to many outside, we can only say how grateful we are to the Society for this relief in old age.

There is space in South Lodge for ten residents but at the moment there are two vacancies, so we are not overcrowded. However even when all the rooms are occupied there is plenty of 'elbow room' and the whole organisation is run on a very adaptable basis, so there need be no problem that cannot be met with understanding. South Lodge is situated within three or four minutes walk of the sea front, this not only provides good walks, but also plenty of sea breeze. However, it is also centrally heated so that even those used to Indian conditions can keep warm in winter time.

COMMINS SILONS OFFES O

By DEKA

THE Annual Missionary Sermon, preached at this year's Assembly, offered much food for thought. Let me quote just a few of Dr David Russell's sentences:

If God has any favourites at all, it's the oppressed, the despised, the poor, the sinner.

Let us beware of showing a spiritual superiority . . . such professed superiority can so readily find expression in self-righteousness.

... that social cancer, from which our own British Society is far from free and which is called by the name 'racism'.

Racism is not just a social evil affecting the life of society; it is also a sin against God and a denial of the Gospel of the Kingdom!

Yes, let us take a deep breath and then a long hard look at ourselves. We have no cause to be complacent or to assume an air of superiority, but I suppose that few of us are completely free from guilt on this score.

QQQQQ

For missionaries, who serve overseas, there is a real temptation to feel that our western ways of doing things, of leading worship, of getting priorities in the right order, are best. They are continually being challenged to disentangle what is really the essence of the Christian Gospel from an obscuring mass of western cultural overlay.

But how do we react to the suggestion that 'racism' is far from being a dead issue in our own country? We like to be treated as equals when we go to another country. We also have to remember that we are 'visitors' in those countries, and appreciate the patient, understanding welcome given to us. How do we welcome visitors from overseas? Do we give them that same warm reception knowing what it means to be a 'stranger in a strange land'?

QQQQQ

One missionary, who is learning to adjust to life in a new country and trying to

understand a new culture, has recently written:

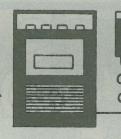
We've discovered new wells of sympathy for overseas visitors or arrivals in our own country . . . I now regret the times I shied away from talking to overseas visitors in church or in the neighbourhood because of the effort involved and for fear of the embarrassment. What a comfort and a reassurance it is when someone takes the trouble, and has the courage, to come up and smile and say a few welcoming words.

Perhaps we need to be a little more sensitive and open, less hasty to criticise and judge. It's never easy and often painful to make ourselves vulnerable. Thanks be to God that He so loved the world that He gave His only begotten Son.



Missionaries have to cope with shopping in a new culture (a North Indian town)

MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD

AVA & Personnel Secretaries Retire

Thomas also officially retired at the end of June, although she is continuing to serve the Society as Personnel Secretary until her successor, Miss Joan Maple, is able to take over later this month.

Mrs Thomas began her work at Mission House in 1975 and since that time has answered many enquiries from those wondering whether they are called to service overseas.

Her links with the BMS, however, go back much further. In 1951 she went out to the then Belgian Congo to serve with her husband as a missionary teacher, serving at Yakusu, Yalikina and Yalemba.

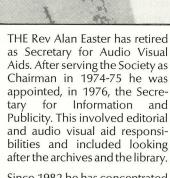
In 1961 her husband died and she spent a short time in England before returning to Yalemba to teach until 1964.

Returning once again to Britain she entered the Northern Baptist College for ministerial training and subsequently worked as the minister of Trinity Baptist Church, Bacup for six and a half

During her service as Personnel Secretary many aspiring missionary candidates have benefited from her wise counsel and advice, and after acceptance by the Society, her pastoral concern as they went through their period of preparation and training.

Mrs Thomas has also acted as secretary for the BMS International Fellowship which links together British Baptists who are serving overseas in secular employment.

As she 'retires' into Yorkshire. we feel certain that she will be led again into new areas of



Since 1982 he has concentrated on audio visual work, producing prayer tapes, slide-tape sets, posters and films. He has devised exhibitions for use in churches, assemblies and meetings throughout the country.

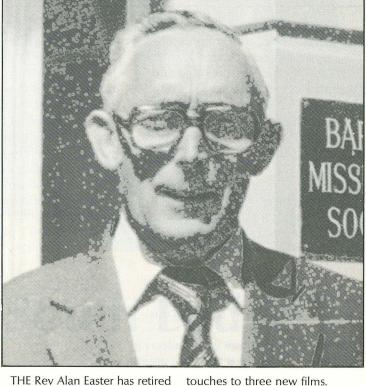
Most recently he has been on a filming visit to Zaire and far from being able to 'coast towards retirement' his last days at Mission House have been fully occupied in putting the finishing

In 1976 Mr Easter brought a new look to the Herald, introducing the present A4 size with its greater scope for interesting design. He has also initiated the use of video material.

Alan Easter was first elected to the BMS General Committee in 1961 and after serving as Chairman was elected an Honorary Member in 1976.

So his connections with the Society will not be severed and his knowledge and expertise will continue to be made available to the General Committee and its sub-committees.

We wish Alan and Joyce Easter a very happy retirement as they move to their home in East Anglia.





New Zaire film

We are pleased to announce that we shall be happy to receive bookings for the new Zaire film as from 1 August 1984. It is called 'Partnership in Zaire' and the catalogue number in F45(a).

Church aid for fleeing **Tamils**

THE United Church of South India, with support from a West German church organisation Bread for the World, has begun a programme of vocational training in handicrafts for Tamils

who have fled Sri Lanka. An estimated 25,000 Tamils are in India illegally in the wake of last year's inter-communal violence on the island.

EPS

CONSTANCE EMMA WADDINGTON who died in Leicester on 4 December in her 95th year, was trained in the Froebel Department of the Collegiate School, Leicester. She taught for several years. While at Walthamstow Hall, an interdenominational school for missionaries' children, she became very interested in the work and offered herself as a missionary. In January 1915 she set sail for China, and certainly knew what a 'slow boat to China' could mean. War imposed many restrictions and it took six weeks to reach Shanghai!

After six days in a train she reached Peking, where she studied in the Language School for a time, and then rode across country in a sedan-chair, resting at night on mud beds in the local inns, and finally reaching her destination Sian-fu.

Here she had many adventures. She became head of the Honor Virtue school and was in charge during the seige of the city by rebel soldiers in 1926. The mission compound was not free of danger as there was frequent firing. The local girls were sent home, while the boarders were transferred to the hospital for safety, but even there shells came through the roof. One day Constance found a bullet had gone right through her bedclothes. The teaching staff were then fully occupied in the hospital, helping with the wounded!

Some of you may remember the name of Gladys Aylward recorded in the film *The Inn of the Sixth Happiness* and the book *The Small Woman*. After her trek across China with a group of children escaping from the Japanese invaders, Gladys arrived in Sian delirious

with fever. No one could understand her, but finally Constance got through to her and they became life-long friends. When Gladys came to speak in Leicester there was a very happy reunion.

During the second world war, Constance was on furlough in Leicester and could have stayed to become an interpreter, but she decided to return to her beloved China.

Before long Sian was attacked by the advancing Japanese, so it was decided to evacuate any British still in the city. At this stage Constance was very ill with some kind of fever and was, in fact, the last Briton to be flown out (accompanied by a nurse). She never forgot leaving Sian in the evening, flying over the Himalayas and arriving in India in time for breakfast — a great achievement in 1945.

Back in England she convalesced, then, not allowed to return to China, she lectured for a time at Selly Oak and also in the Leicester College of Education. She also proved to be a very popular speaker in a number of places.

Her interest in life continued. In Leicester she supported the work of the Free Church Women's Council, of which she was President 1858-1960 and twice in support of the Aylward House Flatlets for the Elderly arranged exhibitions of beautiful and interesting things she had brought home from China over the years.

But always she was in touch with friends, not only those locally but those scattered over the British Isles and beyond. Her interest in life and people never died and her lively sense of humour never failed.



Service of dedication of new clinic office

New Offices Open

THE new office for the Under Fives' Clinic at Chandraghona was opened in April. The service of dedication was led by Mr Barry Mackey, the Asian Director of World Relief USA, which gives 50 per cent of the clinic funds.

Sue Headlam, who organises the work of the Under Fives' clinics says that it was a very happy day. 'We took Mr Mackey out to a village clinic. Then at 3.30 pm we had the service of dedication outside the new office. After the service, the ribbon was cut and 150 hospital staff and students went in to see the new building. Orange juice and sweetmeats were given to everyone who came!'

The new office was built by BMS missionary David Wheeler and a local contractor.

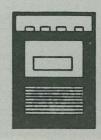


Barry Mackey of World Relief and Dr S M Chowdhury



Clinic team — Sue Headlam at the back

TALKBACK



WHAT OUR READERS ARE THINKING

Resist pressure to appoint 'safe' tutors

From the Rev Paul Sheppy

I read David Kerrigan's article (May issue) with great interest and not a little concern.

I was glad to hear that he and his wife felt that the year at Selly Oak had been valuable and worthwhile. This made the comment about doctrinal positions held by tutors all the more worrying. As one trained at Spurgeon's College, I am grateful for the conservative evangelical challenge it offered to my different theological standpoint.

I thought that the point of

education was to face the student and the teacher in dialogue together with the subject material so that both came to understand more fully the possible approaches from which a selection could be made, which enables the student best to master what was encountered on the course and to grapple with what would only be met afterwards.

Now I discover that what is required is an index of prejudices and a reinforcement of the structures already built rather than cool analysis and appraisal.

It's not the conservative evangelicals who need the 'conevange' tutor, but those of different opinions — and then only so that they may be offered a further set of options for open consideration.

I hope that BMS will resist the call to put in safe and approved tutors. We are not in the business of sending ecclesiastical thought-police to the Church overseas. It would be a great betrayal of our experience in missions, bought so dearly over the years since the cobbler turned miner, while the wrestler held the ropes (do you remember that

piece of Baptist History?).

PAUL SHEPPY

Burnley, Lancs.

PS Do conservative evangelicals really outnumber Romans in overseas missions? I don't believe it.

David Kerrigan was surely pleading for the appointment of one conservative evangelical lecturer not for all the teaching to have a single emphasis. We must also point out that the BMS is just one of several bodies represented on St Andrew's Council which appoints staff.

Devaluation of the Zaire

From Dr Christopher Green

I enjoy reading the Missionary Herald, including articles about Zaire in the February '84 edition, but I really must take issue regarding the mathematical impossibility of the Zaire being devalued by 500 per cent as reported on page 24.

I asked at BMS headquarters what had actually happened and was told that on one day you could get nine Zaires to the pound and the next morning, overnight, you could get 45 Zaires to the pound. This means that the Zaire has been reduced to a fifth (20 percent) of its previous value against the pound hence it has been reduced by 80 percent not 500 percent.

CHRISTOPHER GREEN

Hampstead, London We have asked the Rev Christopher Hutt, BMS Financial Secretary to reply to Dr Green.

Strictly speaking to talk of 500 per cent devaluation is nonsense and the 80 per cent figure is correct, but unfortunately this is not how people think. This is clear from the fact that missionaries, whether in Zaire or Brazil — where there is also a very high rate of inflation — always speak of devaluations of more than 100 per cent.

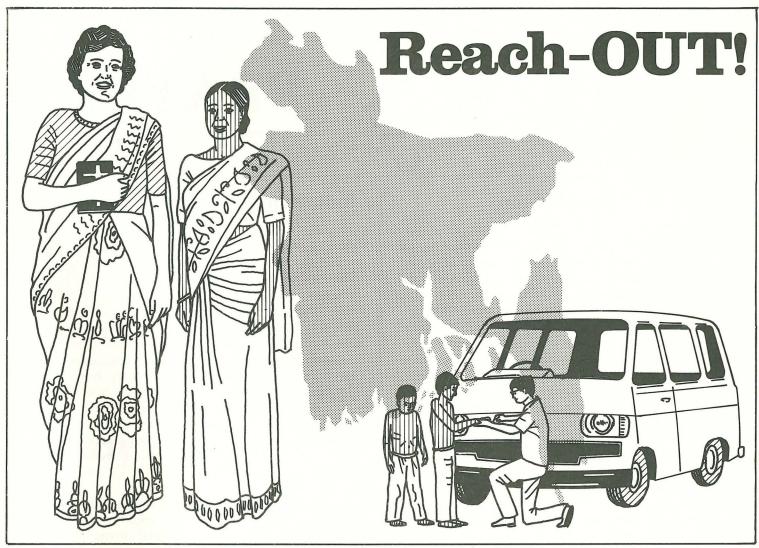
What they see is that items are costing five times as much, and in their book that must mean a 500 per cent devaluation. In fact they are looking at it as if the pound were revalued to become five times as much as previously. This would be a 500 per cent revaluation. In fact it would take a 500 per cent revaluation to cancel the 80

per cent devaluation and bring the Zaire back to its previous level.

In other words Dr Green is correct and we should not speak of a 500 per cent — or more accurately 480 per cent — devaluation, but this is what the ordinary person understands.

Please forgive us. We are not trying to be dishonest, but to present people with the really disastrous consequences of such a devaluation. Fortunately prices have only risen by 300 per cent following the devaluation, but as wages have only gone up by an average of 20 per cent, this has left the people in an almost impossible situation.

CHRISTOPHER HUTT Financial Secretary, Mission House, London.



The new Young People's project to help the people of Bangladesh

TO reach out, in word and deed, is the aim of the new Young People's Project, which begins this month. Christ did not separate his ministry of teaching, healing and helping, so we are glad to combine these elements in the new appeal.

Bangladesh is the focus of the 'REACH-OUT!' project. There we shall give our support to two different aspects of our co-operation with the Bangladesh Baptist Sangha.

The Leprosy Hospital at Chandraghona not only provides treatment for in- and out-patients, but conducts surveys over a wide area and contributes to education about this disabling disease. In a country where half a million people suffer from this complaint, it is vitally important that this work goes on.

A new vehicle is needed for the medical

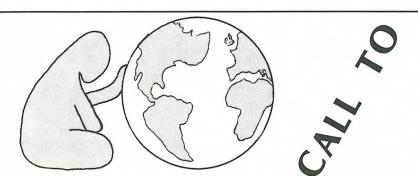
team so that it can visit villages around Chandraghona to treat out-patients, to teach and to conduct their house to house preventative survey. A Toyota Commuter car — a twelve seater minibus — has been chosen as the most suitable type of car to take the team and their equipment and also to transport patients.

In the north of Bangladesh Valerie Hamilton is reaching out in a different way. She co-ordinates the work of the Sunday School movement within 190 Baptist Churches. She holds camps where these leaders can gather for fellowship, encouragement and instruction. The training programmes are essential to maintain and extend this work. Many who are growing up through the Sunday Schools are helped not only to understand the Gospel and to respond to it, but to develop as leaders, teachers and preachers within the churches.

'REACH-OUT!' is giving its prayer and cash support to both these forms of Christian service. The target for the year is £13,500, which we hope to achieve by the end of 1985.

Next year is designated by the United Nations as the International Year of Youth. Throughout that period we will be reminded of the aims of participation, development and peace, not only for young people in our own community, but of the international scene. The 'REACH-OUT!' appeal, which begins now, will continue right through IYY, and gives our young people the opportunity to share in helping their contemporaries in Bangladesh.

Youth leaders can get details of support material from the Young People's department of the BMS. Please mark your enquiries 'REACH-OUT!'



PRAYER

1784 - 1984

Zaire - Bolobo 1-7 July

AS in other areas of Zaire the devaluation of the currency has had unfortunate consequences. The school of nursing, where Richard and Elizabeth Smith teach, is short of staff. Government austerity measures have cut the staff from seven to two, and only one of those can teach. This has increased the number of hours in which our missionaries have to work. Joan Parker has more or less taken over the day to day running of the school, but this gives her less time for the hospital. Rosemary Giboney is, however, working in Bolobo before going to Tondo at the end of July. The Zairian doctor, expected in April, has not yet turned up, which means that the pressure on Dr David

Masters is considerable. Irene Masters is teaching student pastors' wives as well as helping folk in the community in other ways. Simon Houghton and Ruth Jones work in the secondary school and Allan Brown is doing maintenance work.

Sri Lanka 15-21 July

SRI LANKA has recently been torn apart by intercommunal rioting. This has given the church an opportunity to exercise a reconciling role

although the total Christian population, in a predominantly Buddhist country, totals only nine per cent. Peter and Margaret Goodall are now back in Sri Lanka after their furlough and beginning to use their new skills developed on a broadcasting course in Britain. Peter and Margaret are taking part in radio programmes, working on video productions and preparing for the day when it is possible to use television. Their main work is based at the Cinnamon Gardens church, which has a growing Sunday School and which takes seriously a caring ministry in the community.

The Baptist Sangamaya has asked the BMS to find another ministerial couple who will have pastoral care and oversight of young ministers.

India - Orissa: Cuttack & Berhampur 8-14 July

IN recent years Orissa has been plagued by storm, flood and drought. This year is no exception and once again the Society has sent money from its relief fund to help rebuilding following storm damage. Cuttack is a strong Baptist area now part of the Church of North India. Bishop D K Mohanty of the Diocese of Cuttack is, in fact, a Baptist. Spiritually things are quite bright and the Gospel continues to be proclaimed and people added to the church. The main problems are financial, this being a poor diocese. Pansy James, now on furlough, teaches at the Buckley Girls' High School, the Thompson Training Institute and does Christian work among the hostel girls

and college students. She is being assisted by a volunteer, Mrs Ina Gray.

At Berhampur, Betty Marsh is the Director of the Christian hospital for women, where nurses are trained.

Father,

all these countries have been hit by storm, flood, riots and appalling inflation.

People are hungry, the helpless are suffering and governments seem powerless to act.

We cannot believe it is your will, and we pray that you will stir the conscience of mankind.

Father,

the task before your Church is superhuman, but it is your Church.

You have set before it an open door, you stir it to compassion.

Continue to give it the grace of Christian service. Arm it to stand its ground when things are at their worst,

to complete every task and still to stand.

Bangladesh – Barisal & Faridpur 22 - 28 July

DAVID AND JANET KERRIGAN are the most recent additions to the BMS strength in Bangladesh. They arrived there in March, although they are lately destined for Chandraghona, where David will

ultimately destined for Chandraghona, where David will be involved in the hospital's administration. They first have to learn Bengali, so for the time being they are training at the Oriental Institute in Barisal.

Also working in Barisal are Jim and Jan Watson, who are involved in evangelistic work. They speak of some problems in two village churches, but also of opportunities for outreach. They have restarted a youth club in their home and have run a Gospel book shop at an Industrial Exhibition. Jim has planned a programme of personal evangelism and gospel literature distribution in the towns and villages of the area.

MISSIONARY MOVEMENTS

Departures

Rev P and Mrs Cousins and family, on 24 May, to Sinop, Brazil.

Arrivals

Rev K and Mrs Skirrow, on 13 May, from Serampore, India.

Miss P James, on 16 May, from Cuttack, India. Mrs J Westwood, on 19 May, from Cuiaba, Brazil. Dr R and Mrs Henderson-Smith and Abigail, on 22 May, from Chandraghona, Bangladesh.

Mrs A Davies and family, on 28 May, from Rio de Janeiro, Brazil.

Births

On 9 May, in Zaire, to Rev Chris and Mrs Spencer, a daughter, Rachel.

On 20 May, in Zaire, to **Mr and Mrs Stephen Mantle**, a daughter, **Naomi**.

Deaths

On 14 March, in India, **Mrs L M Sarkar** (widow of A L Sarkar) (India 1921-1939).
On 12 May, **Rev Amos Suter** (China 1932-1951; Trinidad 1952-1962), aged 78.
On 14 May, **Rev Lionel George West, FRGS** (Zaire 1931-1961), aged 79.

Marriage

On 31 March, in Kinshasa, Mr Augustin Bafende and Miss Margaret Amy Stockwell.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (12 April-9 May)

Legacies	£
Miss M L Bartley	1,000.00
Miss A M Bayliss	3,000.00
Miss C Eckersley	1,029.44
Miss J K U Ferguson	500.00
Mrs E L Howells	9.33
Miss F H Lancaster	5,345.45
Mrs A Lievesley	5,368.52
Miss I G Lowe	100.00
Miss D Lord	75.99
Mrs A M Lower	100.00
Miss E S Philpot	629.58
Mrs M G R Simpson	100.00
Mrs D A Stephens	50.00
Mrs R Spurling	100.00
Mr D B Thomas	1,209.15

General Work

Anon: £2.00; Anon: £10; Cymro: £30.00; Anon: £5.00.

Medical Work

Anon: £10.00.

continued from page 129

Thirty years of service

THE Rev David Jelleyman is just coming to the end of more than 30 years of service in Jamaica. At the Jamaica Baptist Union Assembly tribute was paid to David for all his work.

We place on record our profound gratitude to him for all he has been to us over these years. His service has been characterized by love and humility which qualities we pledge we will emulate.

'We commend him and his family to God with the prayer that they will continue to experience His guidance in the days ahead.'

David and Christine Jelleyman return to the United Kingdom this summer. The BMS has been invited to find someone to succeed David at the United Theological College of the West Indies and the Society is currently looking for a minister to fill that post.

NEW

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The People
Religion
Churches —

where British Baptists are serving Christ today.



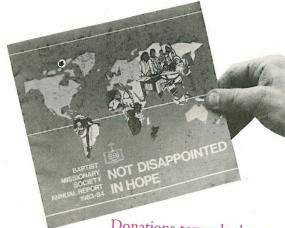
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Donations towards the cost of postage will be greatly appreciated.

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Reach-OUT!

The Young People's project for 1984/85 starts this month.

Reaching out with spiritual teaching and a healing ministry to serve people in Bangladesh.

BMS/LBMU AUTUMN MEETING

Free

BLOOMSBURY CENTRAL BAPTIST CHURCH LONDON

> Monday 24th September 7 pm

WOMEN'S MISSIONARY CONFERENCE

MISSION HOUSE, LONDON

SATURDAY 17th NOVEMBER 10 am-4pm

£3 – including morning coffee, lunch, afternoon tea Details from Miss Sue Le Quesne

WOMEN'S MISSIONARY CONFERENCE

NORTHERN COLLEGE MANCHESTER

SATURDAY 20th OCTOBER 10 am-4pm

£3 – including morning coffee, lunch, afternoon tea

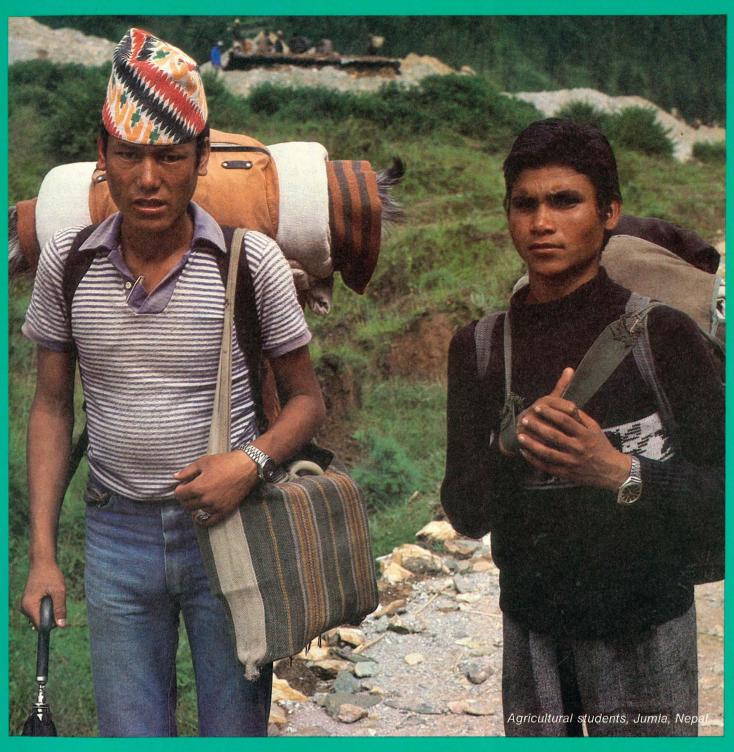
Details from Miss Sue Le Quesne

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA. **MISSIONARY**

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

BATHLE NEW TOWNSY LOCATY
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AUGUST 1984 PRICE 20p





Agriculture and Rural Development





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We share in the work of the Church in:

Charen in.

Angola Bangladesh Brazil Nepal Sri Lanka Tanzania

India Trinidad Jamaica Zaire

COMMENT

AS usual, this August edition of the *Herald* is devoted to articles concerned with agriculture and rural development. It is an opportunity therefore to ask certain questions about our ability, in what is after all a middle-class, comparatively rich, western church situation, to share anything with the poverty-stricken church in the Third World.

In April, Kenith David wrote in the *International Review of Mission* that the church in the west 'cannot claim to share or identify with the experience of material poverty, though — rather defensively — it claims spiritual poverty. It cannot claim to share the oppression and degradation of people and churches in the South, because it fails to recognize the oppression within its own institutions and nations. It cannot claim to share the devastating results of exploitation as do the poor, because indirectly it is the beneficiary of such exploitation.'

Do gooders

David points out that from guilt and concern we have shared some inadequate financial resources, but that so many strings have been attached that it has proved a 'divisive form of sharing'. He criticizes too the selection of personnel who go to work in Third World Countries. 'The assortment of do-gooders, empire builders, flagbearers and insensitive and insecure people, together with a minority of genuinely dedicated people, has not promoted true sharing.'

Kenith David suggests that any sharing in the future will depend on whether we can 'develop the ability, the gift, the grace to receive'. 'We have for so long,' he says, 'been in the role of giver that we have developed a pride that precludes the desire or ability to receive'.

Much to learn

There is much to learn from the Church in the Third World. It is beginning to express the Gospel in the varied cultural forms of different countries, and so enabling us to the Gospel in a new light. It has experienced, and continues to experience suffering and pain and the agony of the cross. It is able then to share with us 'an Easter faith, which has got everything to do with uprising and little with spiritual upliftment'.

Can we learn to give in a spirit of true partnership? Not from a position of patronising superiority, but from the situation of knowing that there is just as much to receive from our brothers and sisters in Christ overseas. It is often much harder to be those who receive than those who give.

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'Development without Christ is incomplete' say Mike and Linda Wheller as they describe an exciting hydro-electric scheme in Nepal.

Andhi Khola Project

THE rickety Nepali 'Express' bus slowly climbs up the gradient of a high ridge. The weary tourist looking out of the right side-window of the bus can see, 1,000 feet below him, the blue waters of the Kali Gandaki River. Eighty kilometres and three and a half hours behind him to the south on a twisting precarious road is the hot and dusty lowland industrial town of Butwal, 80 km ahead is his goal — the mountain trekking town of Pokhara in central Nepal. A shriek from the bus's horn announces that he has arrived in

Galyang village, a few glimpses of mud and stone houses, dirty children wearing only vest or woolly hat, curious dark eyes staring back into his, perhaps a splash of colour from the flowering bush at the tea-shop, then it is gone, and as the bus descends the other side of the ridge he may see, between the packed passengers on his left, the Andhi Khola river.

That was the Andhi Khola Project that was! To the tourist, possibly of no lasting



Nepali 'Express' at Galyang Bazaar

memory, but to many people involved with it, the most interesting project that the United Mission to Nepal (UMN) is involved in. The tourist has gone but suppose you have the opportunity to stop and look around. Before long you will meet in Galyang a number of foreigners (UMNers) living amongst the people, and they no doubt will point out the geographical features which encourage them to come and live in somewhat primitive conditions. At Galyang, the Andhi Khola and Kali Gandaki rivers are separated by a mere mile horizontally, but the water of the former must flow in a 40 mile loop to reach the other side of Galyang. During that interval it joins the Gandaki and descends about 800 feet.

A good site

This geographical feature was spotted 20 years ago by a UMN Electrical Engineer, in his journeys on foot to Pokhara, as being a good site for a Hydro-Electricity Scheme. He often thought about the possibilities, but the scheme became practical only with the opening of the Butwal-Pokhara road and the gaining of tunnelling experience by some UMN engineers on a smaller Hydro scheme at Butwal. Negotiations with the government and obtaining funds also took a while, but now the project has been underway for almost two years.

Take a walk round the corner and down a narrow dirt road cut by hand into the side of a hot southern slope by some of the 150 strong local construction work force. On the way you will pass retaining walls at places where there is high risk of land-slip. After ten minutes walking will be seen recently constructed houses, office and storehouse, all of simple construction, perched high on terraces. Having passed a workshop, perhaps some women carrying stones, and a ropeway lifting material up from the river, the Shaft Site comes into view. A notice - 'Hard Hat Area' and the din of compressors confirm that this is where the heavy work takes place. Here a horizontal tunnel 1,400 yards long is being blasted through the ridge to the Andhi Khola and a vertical drop shaft is being excavated 780 feet deep to a subterranean power house. From the lower Kali Gandaki river another horizontal tunnel, 1,100 yards long and called the Tail Race, is being driven to

connect with the bottom of the Drop Shaft. The Tail Race is a key work area, but if you wish to see it you will need to be fit for the steep climb and equipped with a full water bottle! Just the normal walk into work for the Nepali workers though!

Generating electricity

Water will be diverted by a small dam from the Andhi Khola into the tunnels and drop shaft to drive the turbines and it will finally discharge into the Kali Gandaki. Electricity generated will be about 5,000 kilowatts and the project cost about £4,000,000 half funded by the Government. Like much of the equipment the turbines will be second-hand ones shipped from Norway, the home country of that electrical engineer. Electricity transmission lines will also be run from here into the surrounding countryside.

If this project were limited to supplying 5,000 KW it would be just another 'Aid' Project of no special significance even though the electricity is an important contribution to the Nepali economy. The exciting thing about this project is that it looks way beyond the construction site and into the lives of people. People of Nepal are generally poor and underprivileged. This area is no exception. It is over-populated; has a high infant mortality rate; is under-productive in



Entering the Drop Shaft area -Hard Hats a must



Checking steel rods - some broke while bending

food; the forests have been totally destroyed by the necessities of cultivation, fodder and firewood; sanitation is poor; clean drinking water scarce; and about 25 per cent of the men seek employment elsewhere — mostly in India. The landscape is beautiful but scarred by the hand of man struggling to survive from day-to-day. A supply of electricity will do little by itself to change these things, indeed if care is not exercised, it could make matters worse.

An integrated project

To quote from the Socio-Economic Survey Report:

'The proposed Andhi Khola Project will be an integrated rural development project consisting of hydro-electric plant, a rural electrification programme, irrigation, reforestation and erosion control, and the development of agriculture and employment opportunities in the area to help the people achieve self-sufficiency.'

At a typical lunch time several of the Project personnel can be met at the tea shop (a thatched structure supported by rough poles and mud and wattle walls) enterprisingly built by a Nepali family, just a jew yards

away from the office, to supply daalbhaat and tarkari (lentils, rice and vegetables) to the staff.

The project is enthusiastically led by Duane Poppe (American) from TEAR Fund. He is a civil engineer by profession but involved more with community relations, whilst his British wife Joy has encouraged the development of crafts locally, including embroidery on traditionally woven cloth, she also prepared the Socio-Economic Survey previously mentioned. There is a high emphasis on living among the people, to communicate with them and to find out what their needs are. The missionaries are dispersed to live in Nepali houses in the surrounding villages so that they identify with the people and enable the villagers to help themselves.

Contaminated water

David and Rosemary Cooke from Australia have started on agriculture, reforestation (his first seedlings are ready for planting out), and drinking water systems. The main problems with the latter are more political than technical as he has to gain the co-operation of all the people whose land the pipes cross, or who might have been using the water, and then at the distribution end there will be disagreements as to where the taps should be placed. One village may bear a grudge against another and so

object to sharing their water with the other. However, the following quote from the Survey indicates how worthwhile the trouble is: 'Usually the water source is a *kuwa*, a hollowed out basin into which water seeps slowly, and is heavily contaminated. . . .

Measurements made showed that, at Tulsi Bhanjyang *kuwa*, people waited on average one hour in line for their turn and then each pot took fifteen minutes to fill.' Can you imagine how your standards of hygiene might drop under those circumstances? In all this David is ably assisted by Devi his Nepali overseer.

Working on the Hydro Scheme is Tom Haggerty with his wife Elaine from the Methodist church in Canada, also Gene and Grace Fox from the USA World Concern, living up on the other side of the Andhi Khola with their new baby boy. Adrian Slater from TEAR Fund UK is in charge of organising the construction, having taken over from another Australian Ken Brookes.

Community motivation

Ernie Thiesson from Canada has been working on an irrigation scheme utilizing part of the water taken throughout the



Men and women excavating foundations

Hydro Scheme Tunnel ultimately bringing 600 hectares (two square miles) under regular cultivation and possibly almost tripling the food output of the area covered if all goes well. Again community motivation is the key to this kind of work to ensure that the people can themselves operate and maintain the

system. For this purpose a co-operative is being formed and a novel scheme implemented to share the benefits fairly between the landless and those that have land. So often development benefits the 'haves' rather than the 'have nots'.

Plans for the future include non-formal education, pit-latrine programme, and expansion of the reforestation activities and the establishment of rural cottage industries based on the new supply of electricity.

The on-going construction design responsibility is in the capable hands of Ian Curtis, of TEAR Fund UK. He, with his wife Marion, and two children, has been well received in a village almost a mile distant. This is where my own connection with the project lies, and lan relates to me as Design Office Coordinator in Butwal and he looks for design and drafting support from this office. BMS colleagues in the Butwal office also include Cliff Eaton giving architectural expertise, and David Payne applying his methodical approach to material technology. The Drinking Water Schemes are also supported from the Butwal based office by Delos McCauley who is from the USA.

The Butwal connection does not end with the Design Office. The construction work is being done by Himal Hydro (Private) Limited, a construction company



Sawing wood

being developed and managed by UMN, and their head office is in Butwal, thus much of the administration and ordering of material is done from here.

Other UMN related companies are involved — Butwal Engineering Works is manufacturing and overhauling many of the mechanical items. A new company, Nepal Hydro and Electrical is being formed, initially to overhaul the Andhi Khola turbines and subsequently to manufacture new turbines in Nepal. Butwal Power Company is the UMN firm owning the construction part of the Andhi Khola Project and will operate the plant after the construction is complete.

New technology

New technologies are being developed through the Project. A pilot galvanizing plant, partly funded by the Project, has been successfully operated and now a larger capacity plant is being constructed to galvanize steel electricity transmission

towers for use on the Project, the towers themselves being developed by the UMN companies. Cement stabilized soil building blocks have been tried by the construction team and David Payne, and whilst they did not prove to be economic in this project, useful information has been obtained. A special water pump has been developed. A simple ropeway for transporting materials without roads has been put into operation and it is hoped that experience gained here will be of future benefit. Different ways of using the electricity are being investigated, in electrical heat storage cookers for example, and future ideas include electrically firing roofing tiles. Some of these technologies may not be viable but others will 'catch on', develop and be adapted until they become an accepted part of life.

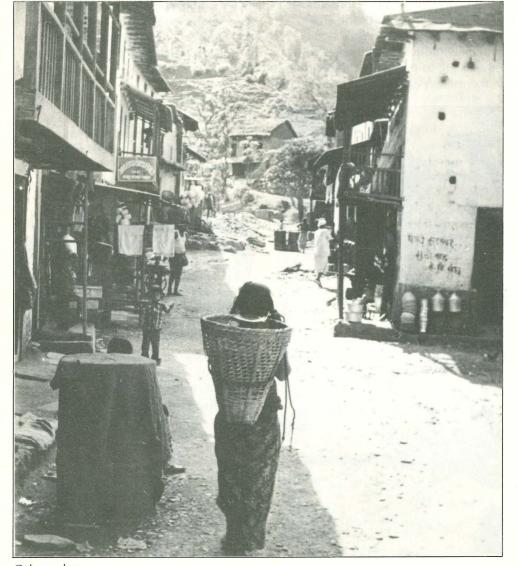
Along with new technologies come new skills, sometimes for the missionaries as well as the Nepalis. Again the Project encourages the development of such skills through on-the-job training and accepting the additional cost that high proportions of personnel under training involves. Our own office, for example, employs two trainee draughtsmen and three recently qualified design technicians/overseers and we are trying to employ a Nepali engineer. The long term plans for Himal Hydro are that all UMN staff should eventually be replaced by Nepalis working upwards through the system, and the Project provides work that should strengthen the financial and technical base of the company so that it is hoped that ultimately there will be a genuinely Nepali company capable of constructing such schemes.

An added dimension

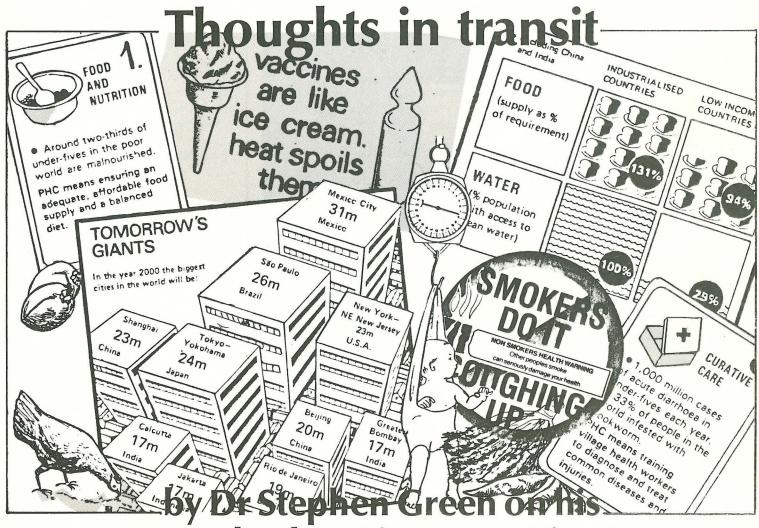
The Andhi Khola Project recognizes the need not to impose some pieces of modern technology into a simple society but to assist that society in developing a broad and balanced approach.

Development is not an isolated event but a complex inter-relationship of many far reaching events some of which will strengthen the society whilst others may weaken it. The Christian development worker can bring an added dimension to this development 'soup'. Christian principles of love, justice and forgiveness can be demonstrated in the lives of the missionaries and applied to the work itself such as in the distribution of the irrigation benefits previously mentioned.

Established ways and attitudes die hard, the caste system, so unjust in principle and nationally retarding in practice, still rules in the area of relationships, and places power and influence in the hands of a few. It needs to be replaced, not simply with 'Western' attitudes or other political 'solutions' but by the Spirit changing the lives of people from within. Development without Christ is incomplete, like bandaging a wound without cleaning it. Nepal is a deeply wounded country, development 'Band-Aids' are many but relatively few cleanse the wounds. The law of this country does not permit us to preach the Gospel by word. Please pray that the Holy Spirit will work powerfully in the lives of the missionaries so that they preach through their living and that those who have become believers will mature in Christ and develop His Church here.



Galyang bazaar



way back to Kimpese, Zaire.

A transit lounge is probably quite an appropriate place to sit down and review the differences between the developed and developing countries. Here we are leaving the pace and materialism of Britain for the heat, the slower pace and the struggle for survival that typifies life in the Third World.

Since 1980 I've been confronted by the hard reality of that struggle. Villagers battling against rampant inflation and ecological disaster which culminates in widespread malnutrition. In the Third World one child dies every two seconds from malnutrition and for every one that dies another six live on in hunger and misery that will forever be etched on their lives. But malnutrition leads to reduced resistance against infection and so millions die from diseases which are merely inconvenient in the West. For example one child dies every six seconds from diarrhoea (equivalent to the number of children born in the USA, UK, Sweden and the Netherlands each year where diarrhoea is nothing more

than a nuisance). Measles is a dreadful killing disease and worm infections aggravate the situation even more. The result of all this is that in many parts of the Third World only half the children born will reach the age of fifteen. Add to that the economic problems that these countries face, who suffer from the world recession even more than we do, and you have a recipe for disaster.

The amount of money available for the health budget in these countries is miniscule when compared with our own spending: \$11 per capita per year as opposed to \$250. In fact we in the West spend more on tranquillisers than the total health expenditure for the 65 poorest countries of the world.

Problems in Britain

However not all the problems are overseas, isolated from us except when we are reminded by an OXFAM poster. Here at home we have startling problems: massive unemployment, poverty and racism (10-20 per cent below the supplementary level), military expenditure representing the major area of growth in public expenditure, the greatest cuts in public grants being in overseas aid. We are still trying to find the reason why 50 per cent more babies die in winter than in summer and why the mortality in social class V is higher than in Social class I and yet we spend £25,000 on one heart transplant. Why is more money spent on promoting one brand of cigarettes than promoting health in Scotland?

When faced with all these problems a sense of helplessness and frustration creeps in as we sense their magnitude. Perhaps we echo the feeling of Willie Brandt who wrote the paper, 'The powerlessness of the powerful'. Should we have anything to say or do as Christians? Do we join the apathetic fatalist and throw up our hands in resignation or just come to terms with a guilty conscience by giving donations to support those who go?



Brazilian boy at well

I am convinced that as Christians we cannot afford to sit back and let others do what we should be doing. As David Sheppard said in a recent Dimbleby lecture on BBC television, '... by doing and saying nothing we are being political — by supporting the status quo.' Earlier he stated that 'some are worried that (social action) will carry us away from spiritual things'. That indeed has been my worry but as I read through the Gospels and parts of the Old Testament I see that social concern for justice must be an integral part of our spiritual life.

Equipped to serve

Christ's mission was to bring justice and liberty as part of the Kingdom of God. What impresses me about Christ was the time he spent communing with his Father. These times were to equip him to serve. And we too have been called to serve. I have seen some groups where the worship has impressed and inspired me but where there has been little or no concern for the immediate community. Surely their worship becomes little more than spiritual self-gratification because it results in no action. I believe Lewis Misselbrook has said, 'Why are we here on earth? Is it just to worship God? No for we will do that much better in heaven. Is it to have fellowship with others? No - Our fellowship will be so much greater in heaven. No he has left us here for one reason and that is to win souls for Christ.'

Conversely there is the group that

spends all its time on social action and has little time for the spiritual activities of worship and Bible study. They end up exhausted because they have to act in their own strength instead of drawing on the eternal resources. No, the two must go together. Evangelism and community concern should be an inevitable result of our corporate spiritual life.

Of course, the Israelites had to be reminded of this in such passages as Isaiah 58 and Micah 6:8 when the people were reminded that true fasting involved dealing with injustice and oppression, hunger and poverty. This was an outward sign of someone walking with God.

But what can we do practically? I think that there are three things that we can start doing:

- 1) keep ourselves informed of what is happening in our local community and the world about us.
- 2) Make a commitment to prayer, giving money, time and emotion to bring about change.
- 3) be prepared for sacrifice maybe taking a lower standard of living, maybe making a fulltime commitment or service.

Almost certainly we will be drawn into areas of conflict as Jesus was with the authorities of His day, but like Him we will be acting on divine authority and so can be confident in what we do.

Who car

lan Wilson continues his series on education in Zaire. FEW British teachers are unaware that their charges would often prefer to be watching TV or playing football rather than learning about chemical equations or irregular French verbs. Motivated by various factors, including an assumption that education is necessary and passing exams can be useful, the pupils tend to knuckle down to the boring bits and look forward to the lessons they find interesting.

The same applies in Zaiře, except that the motivation to pass the 'A' levels is even stronger and the singlemindedness with which that aim is pursued pushes learning from curiosity or for enjoyment even further into the background.

One thing which hits most missionaries is

the importance the pupils attach to marks for homework and tests. One is besieged by urgings to accept this answer or give an extra half mark for another. Your explanations of why their answer is wrong and your insistence that you always take exception to individualistic spelling techniques are really missing the point. They know their answer is wrong, but that doesn't mean they wouldn't like to persuade you to award them an extra mark or two towards their yearly total.

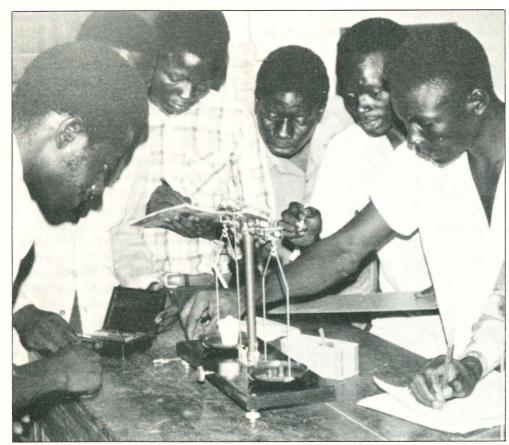
There lies the root of marks neurosis. All homework and test marks are added up, together with the twice yearly exam marks, to give the year's total for each subject and an overall percentage for all subjects together. Serious illness or other

cast-iron excuse apart, an overall percentage of less than 50% means you say goodbye to the school for good, or at least repeat that class. Even if you pass overall, you still have to pass a resit exam in any subject you failed badly to avoid doing the year over again. Those are the government rules, and the British missionaries have to lump the system if they don't like it.

Failure

What do you tell your family when you arrive home with a report which says you cannot return to the school for the following year? Even if you slaved away every minute, the report probably accuses you of lack of effort. Nobody would suggest that you lack ability or intelligence or aptitude for a particular subject; that would be to insult your nature rather than merely comment on your actions. To excuse your results to the family it might be easier to suggest that the headmaster never liked you, or that you had bad luck, or even that someone in the class must have been using magic against you. You may even believe it yourself.

es about half a mark?



'Marks in the chemistry practical exam are also important!'

What Next?

So, the family investment didn't work out and you must earn your own living. Will you really have to return to the village, to living in a mud hut and the yearly clearing of a field in the forest for your wife to plant the manioc, while you engage in fishing or hunting trips with your brothers? Perhaps your education will just mean that you'll persuade your wife to grow some peanuts to keep the children from protein deficiency, and that you'll encourage her to take them to be immunised and examined when the hospital send a 'kilo' team. Maybe you'll grow some coffee as a cash-crop, or get the agricultural missionary to help you start a rice field. But your old school friends are headed for the big city. Could you make a success of some small-scale trading between Kinshasa and your local villages? Or is there no distant relation who could fix you up with an office job on your limited academic qualifications?

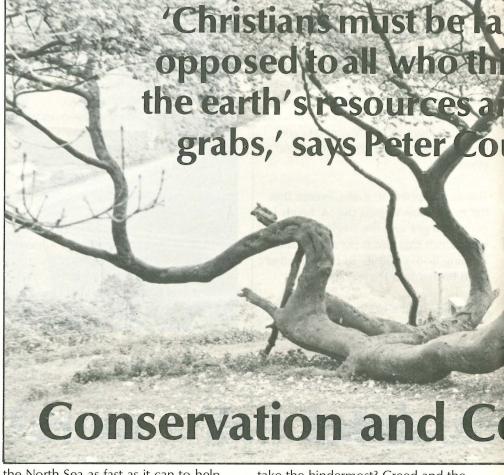
Life is not easy. You're tempted to try your hand at forgery on the school report and to try to get into an easier school in another town. . . .

THERE is no doubt that the whole problem of conservation deserves the most serious attention by Christians and I am glad to see that many are getting involved in the subject. One of the highlights of my recent furlough has been to hear one of my heroes, Dr David Bellamy waxing eloquent on the subject. I am convinced that all of us are cheering him on his crusade for a more considered use of our vast natural resources, of which the Amazon Forest is one of our greatest.

Inevitably, the Brazilian government has come in for heavy criticism of late, and I cannot deny that it has been a just criticism. But I am rather perturbed by what I detect is often a smug nationalistic superiority in the attitudes of some, although by no means all, of the critics. Complaints make mention of the Brazilian government's riding roughshod over the democratic aspirations of its people, of favouring the rich at the expense of the poor, of squandering natural resources in order to keep the economy bouyant and of myopically spoiling its biological assets in order to make economic gains.

Britain is guilty too

Fair enough, I suppose to some extent it depends on your political persuasion, and there are those who would disagree with me but I cannot help but observe that in my opinion those very charges could be levelled against the British Government, too. Oil is pumped out of



the North Sea as fast as it can to help provide Social Security for the millions of unemployed, while the sea on the other side of our island is polluted by radioactive discharges. Is it not the truth that, as Christians, we find ourselves radically opposed to all organizations, be they capitalist or communist (in the sphere of conservation I see no difference), who think that the earth's resources are up for grabs and the devil

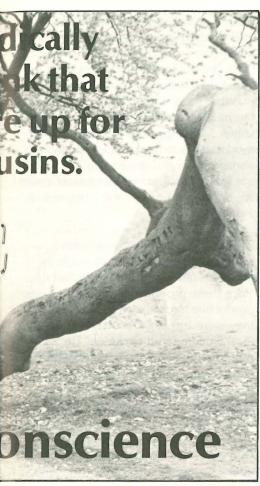
take the hindermost? Greed and the Gospel are implacable and immutable enemies and we know on which side we stand. Let us take a global stance against greed and not merely attack one foreign government, easy target though it may be.

But I have another anxiety, which is of a more personal note. We live in a town that has come into being over the last twelve years or so. It stands just inside the Amazon Forest and indeed, is still ringed by it. Travelling round Britain for the last four months on furlough I have encountered interest in the question of conservation, especially following on the plethora of television documentries that there have been on the subject. Occasionally I have met hostility and one student in Edinburgh seemed to hold me personally responsible for the 'decade of destruction'! I can assure her that the puny tree that I once chopped down to lever my car out of a mud-trap was a spindly sapling of little rarity and value.

Now, I am a pastor, and not a biologist. My calling is to people and I seek, as God gives me strength, to bring those I meet to follow Christ, whatever that will mean for them and which ever path He chooses to lead them down. I appreciate



Tractors used to pull trees down



that the Amazonian settlers are not the most popular of classes in the eyes of some in his country. At the very least, I can point out that neither were the tax collectors and sinners everybody's favourite in Jesus' day, but that didn't stop Him giving His time, love and message to them.

Refugees from recession

However, I can go further than that. I do not, in all conscience, feel irate at the presence, in the southern fringes of the rain forest, of so many thousand people. Now don't get me wrong. There is an awful lot that I have seen that revolts me and angers me, but most of the folk I minister to are poorer rural settlers, or folk in the town that live by commerce and its products. They are refugees from a recession that has bitten deep into the lives of Brazilians.

A recent letter in the *Herald* mentioned that the poorer are getting poorer. In fact statistics show that nearly all Brazilians are getting poorer in real terms. The poorer folk have less to fall back on. Can I honestly blame them if they see a new hope in migration to *Mato Grosso?* That hope sometimes proves to be an illusion, but not always, and many have

improved their lot in life. In any case, they reflect an attitude that is imbedded deep in Brazilian thinking. For example: 'Shaking Amazonia out of its lethargy, turning it upside down, developing it makes no sense unless it is done for the benefit of man.' (Helder Camara Revolution through Peace 1971.)

Brazilians see the wealth of Amazonas as a possible exit from an economic deadend. Can I really blame them for it? If the attitudes are to change they will be changed by Brazilian experts rather than an obscure foreign pastor in some outbank town buried in the heart of Mato Grosso. I was thrilled recently to see a public demonstration in Cuaibá by a group of Brazilian forestry engineers who were protesting about the desecration of the Pantanal - one of Brazil's richest ecological treasures, a gigantic swampland on the western borders. Their voice was a thousand times more effective than mine would ever be. Their protests and others like them pressed the government to lead a massive anti-poaching drive in the National Park.

Part of a team

Perhaps my discomfort in part comes from being placed too often on a

pedestal. As a missionary I am expected to be all things to all men. I try to be as far as my gifts and calling allow me, but I am limited in what I alone can do. Forgive me for saying it, but do not our church members sometimes expect too much of their missionaries? Some would want me to preach the Gospel, heal the sick, feed the hungry, conserve the forest, foster a new economic order and still find time to come and talk about it on furlough!

I have learned to be myself, follow on as Jesus leads me and applaud loudly those millions of Christians who are doing what I would dearly love to but cannot. Being a Christian is to be part of a great team. I am putting together a short slide/ tape presentation on the work we have been involved in over the last two years. It is a simple record of one man's thankfulness to God for the people He has given to me in a small and growing church. It, too, only mentions the subject of conservation in passing, partly because I do not have the photographic resources to do the subject justice (although I hope to put something together in the future) and also because I love sharing what God has taught me in some rich and exciting years of my life in Mato Grosso. Let us never be so overwhelmed by problems that we cease to say 'thankyou' to God.



One of many sawmills which crop up in area being cleared



Ian Morris with 'Winged Beans' — all parts are edible and have high protein

Agriculture at Ntondo

'This is a work which caters for the needs of the whole-man' says Roger Foster.

AFTER being in existence for nearly a hundred years, the church at Ntondo is now supported by four organisations, namely Habitat (an American mission providing housing), Mennonites (an American mission supplying teachers to the secondary school), BMS and the Baptist Community of the River Zaire.

Between them these four organisations cater for a broad cross-section of the community's needs. These include, housing, teaching, agriculture, evangelism,

medical and water supplies. Ntondo is an exciting example of how Christ aims to cater not just for one aspect of a person's development but for the needs of the 'whole man'.

Poultry

This project has been rapidly expanding its work at Ntondo. From the poultry built up by John Mellor, a forward-looking solar powered incubator has

been installed and run, albeit intermittently over a period of three-and-a-half years. The conclusion we drew from use of this prototype designed by Jack Norwood of Southend Polytechnic was that the smaller, 200 egg model was the most suitable for our situation. The larger, 2,000 egg version requires modification to minimise electricity consumption and would be ideal where a reliable generator or intermittent mains supply (eg near towns and cities) is available.

Results also isolated various other problem areas. Namely that a sale of pullets to farmers was not worthwhile since these produced lovely big, productive birds, that were all sterile — they were too large to be served by the local Bantam-sized cockerels. The sale of month-old chicks was not ideal due to enormous fatalities after sale. Chicks at this age still need some mothering — skills not appreciated by the average Zairean farmer.

As a result the aim has been to sell only young cockerels. These will cross with village hens to produce a crossbred chicken in the first generation. Ian Morris is taking this thinking a stage further and supplying cross rather than pure bred poultry.

The economic climate has changed a lot in the fifteen years of the poultry work, meaning that:

- a) if feed is bought, then hens compete with humans for that food. This is uneconomic and so numbers are limited to those which can scratch a living around the house (usually five or six).
- b) Theft is discouraging many producers.
- c) Annual epidemics of Newcastle's disease wipe out whole populations of non-vaccinated stock.

Rice

The region's low-lying swamps may occupy as much as half the land area. These have had no value up to present except for providing small fish and thatching materials. The rice project is an attempt to bring this resource into agricultural production.

Careful selection of a site for soil type and flooding characteristic enables rice to be planted without the need for complex ground levelling, drainage ditches and walls. Trial plots have been set up over an area the size of Wales to test farmers' interest and provide a demonstration of the techniques. A suitable site has damp soil at sowing (end of dry season) then floods for the next three months and dries out again ready for harvest.

Rice is something of a luxury food at present in the villages because of its cost. This makes it a good source of food or cash for a farmer who can easily sell it in any town.

Research

lan Morris has set up small trial plots to test a large number of new crops, and varieties of existing crops. As soon as a promising plant is found it can be multiplied for field-scale trials followed by dissemination onto farms.

Crops under test include -

- a) Maize trial. Varieties with resistance to the newly arrived 'streak virus' are being sought.
- b) Manioc trials (also known as cassaira or tapioca). As with maize a mosaic virus has recently been devastating yields of this staple food. Maize by contrast is a cash crop.
- c) Vegetable trials on tomatoes, peppers and various high protein beans. These are all backyard crops as opposed to field crops. Trials test the plants suitability as well as techniques of composting, adding woodash and mulching. These techniques involve too much labour at present to be practical on a field scale.
- d) Soil restorers such as the locaens tree. These fast growing leguminous trees can grow as much as twenty feet per year. Rain forest soils, unlike our own, depend for their fertility on the total amount of growing matter at the time of field clearance (the taller the forest the better). The field is cut, dried and burnt releasing minerals in the ash and nitrogen as the sun is able to heat up the humus in the soil. Population

pressure is eroding the traditional 15 year shifting cultivation cycle and five or less years are all that is allowed for the forest's rejuvenation. Fast growing trees will help alleviate this problem.

Training

Training of Zairian staff has been unspectacular, with most benefit being to those farmers who have been able to adopt some new ideas. Staff divide themselves into two categories:

- a) unskilled, casual labour drawn from the semi-nomadic pygmies.
- b) trained staff drawn from the Bantu but who, like the pygmies often remain in the work for only a short time.

Family pressures cause some to pilfer; sometimes the local gossip can make situations intolerable for all but the strongest characters; and personality clashes can occur with the everchanging white staff. To date training has provided a foreman, tractor and landrover drivers, and stockman but attempts to train a higher level all-round mechanic and an extension worker have not been successful.

If anybody has any tips on the selection

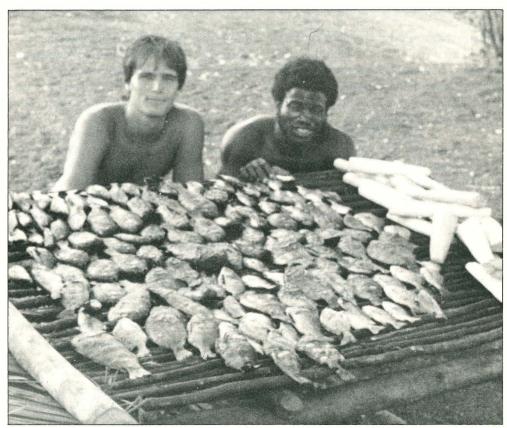
and training of staff I'd be pleased to hear from them.

Extension

The decision to keep two white staff on the project has made a big difference. Now Dave Knight looks after the work at Ntondo while lan visits villages and does extension work. This extension also provides the vital feedback from farmers that will give the work its direction for the future. This was brought home by the example (mentioned earlier) of the project hens which were too big for village cockerels!

Extension is also aided by a seminar where a representative from each village trying out new techniques is sent to Ntondo for further talks and demonstrations.

Ntondo is a fast-growing community whose economy is becoming less and less farm orientated. Many men are employed fishing or on the mission while women's gardens become poorer due to land shortage. Food is being brought in from outlying rural villages. It is here that the agricultural work will have its greatest effect in the future and so the need to get out and about with extension work is paramount.



Roger Foster and colleague drying last night's catch over a slow fire

Keith Clements has been acquainted with the writings of Dietrich Bonhoeffer for many years and shown a deep understanding of his theological contribution to our contemporary thinking. Many have misunderstood Bonhoeffer and used his writings to their own ends. He can so be used because his thought was adventurous, probing and often experimental. Yet it was this

Keith Clements is right. It did send a shock through the nation and brought out a rash of patriotism in most unlikely people. The book very wisely shows that patriotism is a Christian (for Bonhoeffer that means essentially a human) virtue. We are urged not to leave patriotism to the national front, perhaps even sing, 'I vow to thee, my country' without embarassment. I can see that love of

Bonhoeffer himself had read it, he might have seen himself and asked, 'Who am I?', because already Keith Clements is fashioning him to fit the thesis. 'Who am I?' he might have asked, 'A true patriot or a spy? One who loves his country or one who prays for its defeat? A loyal citizen or a conspirator for the assassination of the head of state?'

Subsequent chapters take up the themes of the importance of country, the necessity for loving the real and not some image of reality, the acceptance both of the heritage and the guilt and even the way in which a truly international man, embracing true ecumenism, can and must be a true patriot. The title of the book is taken up in the last chapter. Keith Clements offers us a patriotism for today.

What emerges is something highly acceptable. The blemishes are seen, the guilt accepted and the Englishman learns humbly from the German who gave his life for his country, not by fighting but by dying. He loved Germany more than Hitler ever did, whose talk of a thousand year Reich was merely a love of self and power. The dialogue has happened. The author rests his case at the end in that verity of Thomas Traherne, 'Never was anything in the world loved too much, but many things have been loved in a false way, and all in too short a measure.' Country must surely be included in this. Bonhoeffer has helped us to love country with an appropriate kind of love, in the knowledge that this man 'died for his country as a result of the clarity and passion with which he viewed his people under God'.

So far as Bonhoeffer is concerned, this book is approved, it even has the imprimatur of an approving *Foreword* by Eberhard Bethge.

So far, as Patriotism is concerned, it has its problems, expressed clearly enough in the author's last words: 'As yet, we are at a disadvantage in trying to express this patriotism for today. We have had to discard the old language and symbolism as unreal. The new poetry, hymnody and ceremony have yet to arise. One day, if sufficient people tread this way, the new words and tunes and images will come. For the present, let us keep on walking.'

EDWIN ROBERTSON

A LESSON IN PATRIOTISM

Keith W. Clements, 'A Patriotism for Today: Dialogue with Dietrich Bonhoeffer'

Published by Bristol Baptist College, 184 pp, Paperback, 1984

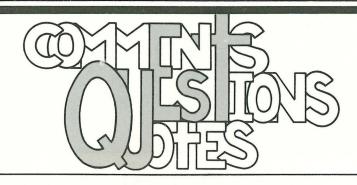
thinking that took the churches of the world into a real dialogue with the problems of a world after the Second World War and enabled many theologians to handle adequately the Christian response to nuclear warfare.

If Keith Clements had written a book on 'The Church and the Bomb: A Dialogue with Dietrich Bonhoeffer', I should have read it with confidence and pleasure. But this book put me at once on my guard! I think it was I who first associated Bonhoeffer with 'patriotism' when I called the third volume of his papers, which I had edited and translated, *True Patriotism*. But I had not until now faced up to the implications of that title. Keith Clements has forced me to do that and it was not entirely a pleasant experience!

First, he concentrated my attention on the Falklands. As I personally regard that incident as a rather shameful one in our national history, I was not ready to be taught a lesson on patriotism from it.

country is the cradle for love of all mankind. Keith Clements quotes Daniel Jenkins: 'IF a man cannot love his own kith and kin whom he sees, how can he love the international community, or for that matter the universal church, whom he does not see.' That is the type of problem Keith Clement sets himself genuine love for one's country, which is not based upon the hatred of others. He does it in converse with Dietrich Bonhoeffer, whom he knows well. The book reads a little like those imaginary conversations which we used to broadcast — between two people who never met, but could have done. Keith Clements brings his thoughts about patriotism, a little too coloured by the Falklands, and comes into dialogue with Dietrich Bonhoeffer caught in the web of Nazi Germany.

To enable us to follow this strange dialogue, he gives us an excellent sketch of Deitrich Bonhoeffer in a chapter called, *True Patriot* — a good portrait. If



By DEKA

I suppose this might be called the 'instant' generation — instant coffee, soup, puddings, potatoes, and so on — the list is nearly endless.

But it is not only foods. With the aid of modern techniques and scientific development so much information is available on a computer at the touch of a button. Telecommunications can bring us an almost instant answer to queries. Does this affect our whole attitude to life, and so do we become impatient with situations where things do not proceed quickly, and development takes time?

With our western background, and all the facilities that we enjoy — and take for granted — it is easy to forget what long processes of development lie behind our understanding of parliamentary democracy, modern agricultural methods, religious liberty. They all took TIME.

other countries where the BMS is a working, sharing partner.

Development takes place, and should do, in all aspects of our life, as well as in practical and theoretical matters pertaining to all of us. A baby gradually grows and develops physically and mentally into a 'grown-up' person. To be a well balanced person able to cope with life, this will have included learning and acquiring an astonishing amount of facts and information, the ability to reason, think, decide, talk, communicate and generally to take part in society. But there is more to it than that isn't there?

QQQQQ

Another sentence from the letter quoted above:

Thankfully, we have already seen improvements in academic standards —

and well so because I find theological reflection no less demanding and challenging in Brazil. But I think much more is needed and we have often left the question of spiritual development and personal growth virtually untouched. What concerns me is to see folk growing not only in knowledge and comprehension (though I see these things to be vital), but also as people, as leaders and as servants of the Lord.

Yes, our desire and prayer is that all may grow up to full maturity in Christ — that takes TIME also. We know that we have still got so much to learn, we still make mistakes, misunderstand, hurt people — then have to ask their forgiveness and beg their patience.

Do we give time to people, places, situations, so that development may take place, and not be hindered by our well-meaning but perhaps impatient desire for results?

QQQQQ

A comment in a recent prayer letter from Brazil set my mind running along these lines. This was it:

There are many things we would like to see happening in Brazil — in some cases because we simply do not understand the situation some of these hopes are badly placed. But even where our yearnings are legitimate we have to admit that **time is a vital factor** in all this. . . . But within our situation, including that of our churches, are the seeds of hope. Give us time and your prayers and we'll get there.

That is not just true of Brazil, but also of

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MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD



ALREADY well into their first term of missionary service at Upoto in Zaire are Mark and Pauline Godfrey. They are teaching in the Secondary School.

Members of Thornhill Baptist Church, Southampton, they came to the BMS from different directions. Pauline's father is Baptist minister, Tom Rogers and she has been brought up in a Baptist environment.

'Ever since I was very young,' she says, 'I have had a strong concern for the work of the church overseas. In my teens I rejected the idea that this might be a "call", feeling that it could be put down to obvious sentimental reasons. Yet it persisted

and at Summer School in 1979 I was challenged to put my concern into action.'

Mark was a confirmed member of the Church of England, but he joined Thornhill Baptist Church in 1982. He says, 'In my time in the Covenanters it was instilled in me that my gifts should be used for God. Until I went to University I told myself that the time had not yet come. But there I was challenged to get up and do something and the need of the Third World was brought home to me. However I could always find a reason against fulltime missionary work. It was in November 1981 that my wife and I were challenged to take a step to find out what God wanted for us.'

Religious Groups seek peace

LEADERS of the different religious communities in Sri Lanka met at the beginning of May to talk about peace. Buddhist, Hindu, Christian and Islamic representatives decided to observe May 14 as a day of devotion and dedication to national peace

and goodwill.

The aim of the meeting was to prevent a recurrence of the violence of last year and to find ways of curbing crime and eradicating the drug menace.

The cost of living in Zaire

THE cost of living in Zaire is spelt out in a recent letter from Martin and Lorraine Sansom who are working at Upoto.

'This month,' they say, 'a primary school head was paid 1400 zaires, that is about £28. The salary is the same no matter how large the school or how many years a person has worked. A gallon of petrol now costs Z160 or nearly nine days of his salary. A 60kg sack of rice now costs Z850, or nearly sixteen days of his salary. A bicycle would cost him the equivalent of two and a half months' pay and a vespa scooter would take four years to buy.

'As you can see the cost of living out there is very high indeed. To buy enough fish for the family for a day would cost him two days' salary and we live near the river. Those who live round a town like Lisala do have the opportunity to hack out a garden from the jungle, but those who live in the big towns like Kinshasa, Mbandaka, or Kisangani must be finding life extremely difficult indeed.'

The work of the church in Zaire has been greatly handicapped by the savage devaluation of the currency, and the support of our prayers is greatly needed.

Day Centre Opens

THE Children's Day Centre at Nova Londrina, Paraná, Brazil was opened in March. 'We filled the centre with every available church pew and as many chairs as would fit in,' reports Gerry Myhill. 'A spot of colour and dignity was added by positioning three flags by the speakers' rostrum, those of the town of Nova Londrina, the State of Paraná and of Brazil.'

'Invitations were sent to all the town authorities, and we were gratified by the number who came — the Mayor, councillors, educationalists, doctors, dentists, lawyers and other professional people all being present. Many of them made use of the opportunity to speak, pledging their official and personal support for the venture.'

'Also present were the Executive Secretary of the Baptist Convention of Paraná, who was the principal speaker, BMS Representative in Brazil, David Doonan and Derek Punchard.'

Gerry Myhill says that the buildings make a very fine complex for the work envisaged. There is a large kitchen and dining room, a large hall for activities, two dormitories, bathrooms and toilets and an administration and storage area.

It is now furnished and occupied daily 'by an ever-growing stream of noisy children'. The aim is to help the poor and needy families of the town and to care for those who are handicapped.

British Ambassador's son injured

THE son of the British Ambassador to Zaire suffered a severe accident a few weeks ago. Whilst on a trip in the Upper River Region of Zaire, 18 year old Charlie Bayne dived into the River Zaire from a canoe. He hit his head on an obstruction and was pulled out of the water unconscious.

Fortunately they were not far from Yakusu hospital where help was at hand. He was eventually flown to South Africa for treatment. He has had an operation to fuse the broken vertebrae in his neck, but he is still paralysed. They hope to get him into a sitting position so that he can use a wheelchair, then he will be flown back to Stoke Mandeville Rehabilitation Centre. It is hoped that he may regain some movement in arms and hands.

Charlie's parents were received into membership of the International Protestant Church in Kinshasa, by its minister Vivian Lewis, just a few days before the accident.

Chinese Christians assure those in Hong Kong

AN eleven member Chinese Christian delegation which visited Hong Kong recently has assured the church there of its future independence. Bishop K H Ting, president of the China Christian Council commented on the expiry of the British lease of Hong Kong in 1997 and said, 'The work of the church building and evangelism in Hong Kong is the right and responsibility of the church in Hong Kong. After 1997, we in the north will continue to stick to

this principle. Church life and work here, and relations the churches in Hong Kong wish to maintain, are to be decided upon by the Hong Kong churches themselves — as they have been in the past. We stand for the continuation of the principal of mutual respect between you and us, each side to try its best to fulfil its task in accordance with its own usual ways, for the growth of our Christian enterprise.'

BMS Garden Party

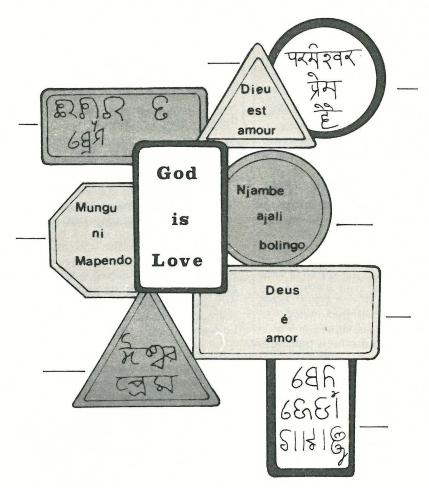
MORE than 100 folk recently attended a BMS Garden Party in Scotland. It was held in a garden loaned by the Edinburgh Medical Missionary Society. BMS Scottish Representative, together with Helen and Douglas Drysdale, who are about to return to Zaire, spoke to three different groups in turn.

Helen and Douglas told the groups how they had come to see that their short term work in Zaire was not yet complete. Ron Armstrong taxed brains by introducing two informative games.

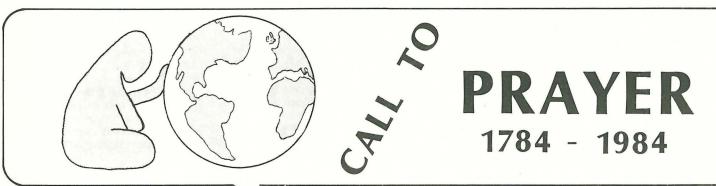
Also present was Dr Reba Macfield. She is one of the doctors at the Chandraghona Hospital in Bangladesh, and she is in Edinburgh doing a six month post-graduate course.

A number of former and retired missionaries were also present. It was a happy time of fun and fellowship and although the occasion was primarily for information, the finances of the Society also benefited.

MAKING IT PLAIN



BMS Women's Project 1984/85



Home 29 July - 4 August

DAVID MARTIN, the Young People's Secretary will by now have returned from BWA Youth Congress in Argentina and a visit to Brazil with several young, British Baptists. His return coincides with the beginning of the BMS Summer Holiday Programme. This year there is no overall theme and each team, meeting at Penzance and Eastbourne, will be pursuing its own way to stimulate missionary enthusiasm, and to deepen Christian commitment.

On each of the holidays there are missionaries who are home on furlough and members of the church overseas who are studying in this country. So there is plenty of opportunity present to complete the picture of BMS work.

This month too we remember our retired missionaries and especially those living at South Lodge in Worthing. The article by Len Hazelton in last month's Herald gives a picture of the happy life they have.

Zaire-Upper River And Kisangani 5-11 August **Upoto And Binga 26 August-1 September**

THE district of Kisangani in the very large Upper River Region comprises not only the parishes in the city itself but other parishes in the outlying areas up to 125 kilometres away. There are some relationship difficulties amongst the leaders of some of the churches in Kisangani, and Mary Philpott with the area Superintendent, the Rev B B Mokili is attempting to sort-some of them out.

Mary's work involves a lot of travelling as she encourages ladies in the region to learn to read. Classes are held in each parish and in two instances there is outreach to non-Christian women. One class even has a man attending.

Anni Horsfall has continued her teaching work in the Institut Lisanga. At present she is on furlough, which she has arranged to fit in with her teaching and the examinations of her pupils. She hopes to be back in time to prepare them for the 1985 exams.

THE work at Binga has not been easy in recent months. A case of witchcraft involving members of the church and resulting in someone's death took place last year. Alan Goodman has been involved in bringing about reconciliation and healing in a difficult situation. The women's worker, Anne Flippance is home on furlough at the present time. She reports that the Bible study group has doubled in size. The reading classes have been operating without primers and Anne has had to write out sheets by hand.

At Upoto, cutbacks in the school because of the country's economy have left the teachers without any administrative staff. Nicola Beale, who returns home shortly, reports a feeling of discouragement. Valerie Watkins has joined Martin and Lorraine Sansom and Mark and Pauline Godfrey in the BMS team. Ian and Janet Wilson are also just returning to Upoto.

Brazil - Mato Grosso, Mato Grosso Do Sul & Rondônia 12-25 August

IN Cuiaba, Mato Grosso, Eric Westwood is Director of the Theological Institute. He reports on the building of new living accommodation for married students. 'We are greatly encouraged,' he says, 'to see that almost all of the students who have completed the course are now active in the life of the churches'. Keith Hodges is dealing with those who cannot attend college. Supervising a correspondence course he is training lay leaders.

Laura Hinchin is engaged in church work amongst women and children, and is also participating in the 'Telepaz' (telephone peace) service, where people can listen to a taped message, and also

In Rondonopolis Stuart and Georgie Christine, pioneering a new work, have reached their goal of 30 church members by the beginning of the year. THEOLOGICAL work is also being undertaken by John Clark in Campo Grande, Mato Grosso do Sul. It is the second seminary in the state and both are full of students. Sometimes they wonder how they can all settle in churches, but there is a grand programme for church planting and outreach so the hope is that there will be work for all.

Campo Grande itself is home for many Spanish speaking peoples and work is being done amongst them. There are also many social problems caused by drug traffic which passes through the state from elsewhere in Latin America.

There is a campaign in Brazil at the at certain times ring a counselling service. moment to get people to cultivate their own gardens — something which does not come easily to most Brazilians. The churches are hoping to encourage this in view of the economic need of the nation and the poverty of so many.

Lord Jesus,

Before ever we know or even begin to understand, you are there at the heart of human suffering and need.

In Brazil's growing cities and squalid favelas, sharing the lives of those trying to cope with poverty and hopelessness.

In Zaire's struggle to pay its way and where a country's bankruptcy is spelled out in the privations of ordinary people.

Yes Lord, you are there way before us, and we know that you care. We thank you Lord,

for those who have heard the call to serve in your name in these places for those who are teaching, counselling, advising and pastoring, building up your people in faith for those who by their service are helping in the development of these countries, bringing new ideas to the growing of crops and the pursuit of

rural crafts.

'Little help'

by Bernard Ellis

A CONSTANT puzzle in Calcutta is how the other half live. It is still a puzzle from what friends tell me. The newcomer soon found that they existed or simply died.

Mr Steele, a little Anglo-Indian gentleman, was one of those who existed. He came to an evening service at Lower Circular Road Baptist Church and promptly had an epileptic fit. We attended to him, in the vestry, and sent him on his way, if not rejoicing, then certainly with rupees in his pocket.

It was twenty-five years before I saw him again. And in case anyone thinks that we were uncaring, I should explain that the voluntary first-aid team, that Sunday night, was scattered far and very wide during those twenty-five years.

On to the desk at the old Baptist Mission Press in Calcutta came a pencilled note on a scrap of paper that said, with quiet dignity, 'Sir, can you please give me a little help. Sd. Steele.'

He came into the office and told me what had been happening to him. We arranged for him to call each month, so that he would be given that 'little help'. He was grateful. He must have had several other small sources of income, although there was no such thing as the DHSS: just the Anglo-Indian Association, whose resources were limited.

Some time later, I found him outside St Paul's Cathedral Vicarage. I said to the vicar, John Pothen — now with a large parish in north London — 'I see you know our friend, Mr Steele.' John smiled and said that Mr Steele came to see him for a little help from time to time. And added, 'He has had an epileptic fit in every church in Calcutta.'

And that was how Mr Steele managed to keep body and soul together, with as the song says, 'a little help from my friends'.

At Lower Circular Road we had an occasional visit from an unusual person. She, too, was quite small: a professional beggar-woman. She chirruped like a stuttering Bengali sparrow, in a high-pitched voice. Even our Indian and Anglo-Indian members had some difficulty in following what she said.

Why she came to church at all, I could not understand, especially as the medium had always been English, of which she knew not one word. But she too, came from time to time. And when I thought about it, it must have been simply that she knew she was among friends.

Her regular pitch was outside Sealdah railway station, which has to be seen to be believed. When the monsoon rains came down and the floods came up, the BMS provided her with a roof over her head. When her friends gave her cold weather clothing — the nights could indeed be cold — the BMS took care of it, during the hot weather.

In the fulness of time, she died, with little more than a few rupees, which the BMS kept for her. Her final request was that the Society should give the money to other 'unfortunates', with the warm clothes.

I often think of Mr Steele and the little beggar-woman and am thankful that I belonged to a caring church and a Society which never sent anyone away empty, whenever possible. Of course, there were a few shysters and confidence-tricksters but better to lose a few 'chips' than turn away the truly deserving.

MISSIONARY MOVEMENTS

Arrivals

Mrs N Passmore on 29 May from Khulna, Bangladesh.

Rev J Clarke on 2 June from Campo Grande, Brazil.

Miss S Chalmers on 12 June from Yakusu, Zaire.

Departures

Rev J and Mrs Dyer on 9 June to Rio Negro, Brazil.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (10 May-13 June).

Legacies

	1
Miss H M Andrews	528.94
Miss L C Cabell	425.97
Mrs L M Holley	12,000.00
Mrs E L Howells	1,000.00
Miss J K Hughes	100.00
Frank Illingworth Trust	37.65
Miss G I Langdon	2,061.28
Mrs M R Legassick	35.00
Miss C Littlefield	100.00
Miss R Mays	4,693.22
Mrs A Miller	100.00
Mr A G Morgan	250.00
Miss E A Saunderson	100.00
Miss C A Thomas	100.00
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Mrs M V White	235.42
Mrs J E M Williams	100.00

General Work

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Medical Work

Anon: £20.00.

Women's Project

Anon: £1.00; Anon: £10.00; Anon: £5.00.

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Reach-OUT!

The Young People's project for 1984/85 starts this month

Reaching out with spiritual teaching and a healing ministry to serve people in Bangladesh.

WOMEN'S MISSIONARY CONFERENCE

MISSION HOUSE, LONDON

SATURDAY 17th NOVEMBER 10 am-4pm £3 - including morning coffee, lunch, afternoon tea Details from Miss Sue Le Quesne

WOMEN'S MISSIONARY CONFERENCE

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SATURDAY 20th OCTOBER 10 am-4pm

£3 - including morning coffee, lunch, afternoon tea Details from Miss Sue Le Quesne

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

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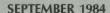
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

SEPTEMBER 1984 PRICE 20p





TRAVELLING IN ASIA





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We share in the work of the Church in:

Angola

Nepal

Bangladesh Brazil

Sri Lanka Tanzania

India

Trinidad

lamaica

Zaire

COMMENT

SOMETIMES we are criticized for sending too much paper out from Mission House. Ministers especially complain at the amount of material which comes through the post and no time to read it all. Often we wonder how many of our pamphlets, letters and magazines are really read. Is it all superfluous or, as someone put it, a luxury we cannot afford? It is interesting how different people

'Far better to use the money spent in producing missionary information in other ways — by engaging in evangelism, or stirring failing churches into life, or going to the help of those in need,' says one. 'Don't bother to send me any more magazines,' pleads another. 'I've no time to read them, but I shall still support overseas mission.'

A false idea

But aren't such people looking at our promotional material in the wrong way? The Church after all is a body pulsing with life. It is not just a collection of independent parts. Life passes around the body because of the news which is received from other places; from Christians working in situations different from ours, but who are fighting the same battles that we have to fight.

Our missionary literature is not meant merely to stimulate people to make bigger and better offerings, however much financial help is needed. We believe that within it there is a wealth of stimulating material which can help strengthen our home churches, which will enable people at home to engage in intelligent intercession for the world church, and which will take us out of thinking about ourselves alone to see our situation in the context of the world Christian family.

Success stories

Some people ask us only to print success stories about people being added to the church, but we think that Baptists in Britain are mature enough to understand the problems and difficulties that Christians everywhere are facing. Do we only pray for each other when things are going well? Can we only learn from success, or in failure and difficulty can we learn to trust in a forgiving Lord who is prepared to lead us forward into new areas of service.

We hope that this issue of the Herald will contribute in some small part to the life of Christ's Church today, which still has the vital task of letting the whole world know of His love.

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THE Easter programme was in full-swing when the telephone's shrill cry bit into our lusty hymns of praise. I hurried out wondering which doctor had been summoned for an emergency, but not so, the Khulna Divisional Secretary wanted to speak to me urgently. Sounding far away and anxious he explained about a severe cholera epidemic in his region. My mind was in a whirl – the very next day I was to join him for an intensive two and a half to three week training programme introducing him to his division. The medical works and contacts! To my horror Dr Anthony was saying, 'it must be cancelled'. 'No! No!' I exclaimed perhaps 'shouted' would be better, for he was miles away, 'I will go alone, arrive at Barisal as planned departing tomorrow.' That was the final straw. I had a ticket already so Dr Anthony reluctantly assured me he'd manage something, somehow.

The whole incident was going through my mind five days later as at 2.30 p.m. I tramped across newly planted rice fields, transversed rickety bridges, scrambled up dykes and down the far side a few feet behind Dr Peter, who had most generously agreed to replace Dr Anthony as escort on the first stage of the programme. Together we had visited five medical centres and, being near to Dr Peter's village home, were making a detour of six towns or four country miles about one and a half hours of hard walking - so as to spend a night with the family. As the sun beat down and my sari clung more determinedly round my legs the Sunday telephone call seemed light years away.

As we neared the village Dr Peter was recognised and warmly welcomed but my presence queried? The replies were various. To most he merely said, 'Elder sister,' but one fellow, who had mistaken me for the new wife was assured I was Dr Peter's paternal aunt, 'What happened that she became so white she used to be very black!' came the amazed rejoinder.

We walked on. At last the house was in sight. A warm welcome and cool fan followed by a glass of coconut milk which did much to restore one's equilibrium. Then the long anticipated swim in the family tank (pond cut in an oblong with steep sides about 100 yards by 40 yards). The children were amazed I Typical village that Christine might visit

Christine Preston describes an overnight stay in an ordinary Bangladeshi Christian home

Overnight in a village

could swim, knowing we had no tanks in our country. They shouted, waved and laughed, whilst I struggled with a sari which determined to unwrap itself and float gracefully away. To lie, floating along, admiring the feathery bamboo,

and ripening mango's making patterns against a blue and golden sky, seemed idylic. (It was that evening that I realised ten families' toilets opened directly into the tank, but drinking water at least was from a tube well!)



Having got thoroughly cool and then lathered all over with soap and I washed myself plus clothes and emerged sopping but wonderfully refreshed. In one corner, by a house, was a metre square concrete slab enclosed on two sides by a bamboo fence thus allowing ladies to change out of wet into dry clothes in semi-privacy. As I'm 8"-10" taller than the average Bengali woman, and the protective screen was only shoulder high, it would be best to compare my struggles to that of a contortionist before emerging dry and clean and decently clad to the relief of the gathered crowd. Hannah a young teenager, just in her first year nurses' training at Feni but providentially home on holiday, rinsed through the soggy pile left on the concrete slab.

How I was glad to chat, meet all the relatives and be entertained. Puffed rice and sugar was sustaining as the shadows lengthened. A superb tropical storm sent us scurrying inside and the wick lamps cast eerie shadows, cooking pots were brought in and as we waited for father's return from market we sang. 'Old McDonald and his farm' received a warm welcome. There's an equivalent in Bengali about a man who keeps animals. There was a steady procession of villagers to see Dr Peter about their various aches, pains, hopes and fears.

At last, around nine o'clock, father returned (Dr Peter's eldest brother, Hannah's father). He had a duck for the following day's meal, but horror of

horrors we were leaving after an early breakfast! Father's wrath was not to be mitigated, so everyone set to to prepare the bird for eating with supper in addition to the rice, lentils and potatoes. At this point I curled up and dozed off for we'd been up at six a.m. and nonstop all day. Around 10.45 p.m. supper was ready. A delicious meal even though the duck was tough and over spiced. After Dr Peter and I had eaten he retired to bed whilst I sat chatting as the family all ate (well those who were awake). We then talked till the small hours before going to bed.

It was a short night with the cat upsetting a cooking-pot, the baby wanting a feed and granny getting up at 4.30 a.m. to begin the day with a hymn then impassioned intercessions.

We each made our way down to the tank to wash. After a breakfast of hot rooti, egg, plus left over duck I viewed the garden, visited neighbours and collected dry clothes before setting out by seven o'clock. It was sad to leave, it had been brief but delightful, an opportunity to relax in a home, rather than a bed in a hostel guest-room or corner of 'the mission'. Walking back in the hot morning sun, avoiding puddles my heart sang with thanks to God for the Christian homes scattered around this land who take in strangers and treat them as family. The detour to Pirerpar had been a delight now I was off to the centre of the cholera outbreak but that's another story.

ON my return to Dhaka, after a tour in some part of Asia, a question I am usually asked is, 'Did you have a good trip?' 'Yes not too bad,' is often the reply, but not always. I have been travelling now as Overseas Representative for Asia since January 1982. Just about two and a half years. In that time, excluding air travel to countries such as Sri Lanka, Nepal and India and a number of journeys by air within these countries, I have in addition covered over 17,000 miles. Travelling in trains good and not so good, buses not deluxe and often very warm and dusty, cars of various kinds and reliability, boats, rickshaws, and of course shank's pony. Some experiences have been very interesting, some have resulted in my pulse speeding up, and on more than one occasion caused the blood to flow . . .

While in Sir Lanka recently I wanted to visit the Sri Lanka Theological College and was given excellent instructions from Colombo where to come off the bus . . . about two and a half hours later. 'As you come off the bus,' I was told, 'cross to the other side of the road and you will see a road going off to the right. . . . Go up that road to the top and you will find the College.' I did go up the road and at the top I found a house (I thought . . . a rather small theological college!) and eventually I met a dog that took a fancy to my right leg. . . . After emergency attention I was told by the dog owner that the College was about one mile further on. I got to the college and after a visit to a clinic for proper attention and an injection I was able to share in a Ministers' Retreat . . . a bit sore but also a bit wiser as far as dogs are concerned!

On that same tour I was hanging washing on a clothes line in Kathmandu when it broke and I stumbled into the flower bed below, not very far but far enough. My problems however were not over. I went into . . . you know where . . . yes the loo . . . and sat down and the 'picture frame' broke in two pieces. I began to think it was time I had some horizontal meditation!

While in Orissa, India after visiting a development centre I was being taken back in a land-rover to Balangir. As we slowed down to pass a bus that was stationary, but was coming in the opposite direction the driver gave a



Tramping through rice paddy fields can be hard work



Typical type of travel

shout and suddenly stopped. The steering wheel of our vehicle was going in all directions. The connecting rods had somehow or other come adrift. It was a blessing that at the time we had been going so slowly. I do not try to imagine what would have been the consequences if we had been going at normal road speed!

On another occasion returning from Boulkoni, where there is the New Life Centre, in the company of Pansy James and two of the girls from the Centre, we had, in the small mini-bus, negotiated the canal road very successfully when about 7 p.m. crash . . . bang . . . scrape . . . the mini-bus swerved to the right and stopped about 6 feet from the embankment.

Yes the driver and his mate got to work repairing the spring supports and prop shaft and we were on the road again by 10 p.m. a little shaken perhaps but glad to be on the move.

It is also interesting to note the variety in the standard of driving. Some drivers make you perspire even in the cooler weather!

Not all the 'inconveniences' are mishaps or accidents often they are just delays such as waiting at Balangir railway station from 10.30 a.m. to 6.15 p.m. while the engine was being repaired. Sadly I had of

Travelling in the Lord's work can be exciting, or just tedious and frustrating delay

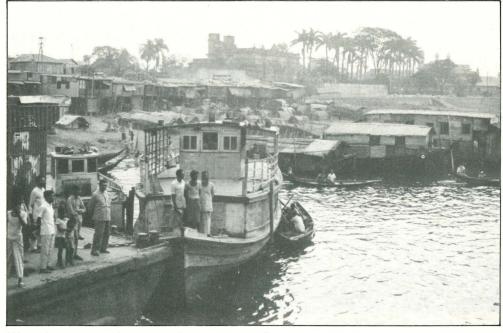
A Good Trip?!

By Neil McVicar

course missed my other connection. It may also be cancelled flights due to bad weather like a journey I made recently in Nepal. My flight out of Jumla should have been on Wednesday, but because of bad weather the aircraft had to turn back from Kathmandu. Three days later I got a flight back to Kathmandu by a circuitous route part of the 'joy' of which was sitting at Nepalgunj airport for six hours waiting for another flight to Kathmandu. Because of that delay my flight back to Bangladesh had also to be changed! Delays and cancellations are often the case, especially during the

monsoon time when storms and rain are the order of the day. There are also delays caused by traffic jams as a result of rain, too, big vehicles in too small or narrow roads and the impatience of most drivers.

Some folk experience the Holy Spirit's anointing in their preaching (yes I've experienced that too!), some find the leading of the Lord quite remarkable (yes that too!) and some who have to travel in the Lord's work give thanks many times for His hand upon us as we travel in His service.



Water is a means of transport for some people

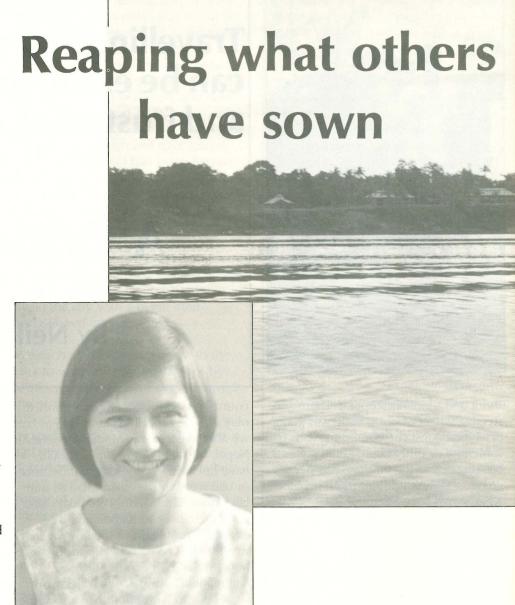
Having spent a lot of my early childhood on a farm, harvesting has always fascinated me. To drive a tractor home with a load of hay to store in the barn, ready for the winter, is a satisfying task.

After nine years in Zaire, the Lord really has opened up the way for me to continue to harvest, but of a different kind. I am reaping too what others have sown.

Across the river from Yakusu are the Bakumu tribe. A small group of people who came in from the east, their language is Kikumu, although they also speak a dialect of Swahili. They are small in stature and are despised by many of the other tribes, who consider them to be backward. It is true that it has taken years for them to respond to medical work and especially to the Gospel. They still have many rites and rituals which in time past were connected with cannibalism. I was amazed and couldn't help but smile when an old Lokele man told me in great detail how they had cooked their enemies. He spared me no details and even mentioned adding salt and pepper! There is no doubt that other tribes were, and still are, afraid of these little folk. I gather that in the 1890's one of the early missionaries, Millman, was tied to a tree over at Bakukwana and had to be rescued by force!

Frightened and hesitant

Over the years several missionaries have worked with this tribe, and not least Winnie Haddon in the 1970's. I first came into contact with them through her, and she instilled into me a love for them. Despite missionary effort, the local church has been slow in accepting this challenge, and the evangelization there is still done by the missionaries, with help from the Bible School students. I was asked to take responsibility for this work in 1982. I was eager to take it on, in spite of a busy hospital programme, because I felt we were on the verge of a breakthrough there. I also had some Swahili, which helped, as well as a contact with the women, whom I often saw in late obstetric's labour. . . . If all was well, they stayed in the village. They were frightened and hesitant to receive medical care, and especially to mix with the mission people. Yet slowly they are coming in for care, and they are becoming more relaxed at Yakusu.



'The last to accept the Gospel in the region, will they be first in their enthusiasm?' asks Sue Evans from Yakusu

Accompanied by an EBT student, we set out on a Sunday morning in a dug out canoe with a six horse power motor attached, to our destination — one of the four major villages, which are actually pretty small . . . 75 to 150 people. The river at Yakusu is narrow, about a mile wide, so it only takes 10 to 15 minutes to cross to Bakukwana. It is often misty in the early morning on the river, and the air is fresh, unlike the intense heat that we experience on our return at 1 p.m.

The Bakumu villages, like those at Yakusu, are up on a cliff, and it is often a struggle to scramble up the slippery slopes. Some Lokeles (the Yakusu tribe) have just started building villages near the Bakumu tribe, and this has been a tremendous help to us at Babayoki, as a retired church worker from Kisangani has settled there in order to use the fertile forest soil to plant a garden. Although retired, he is not tired of the Lord's work, and we have recently asked him to

become overseer there. This he has accepted to do.

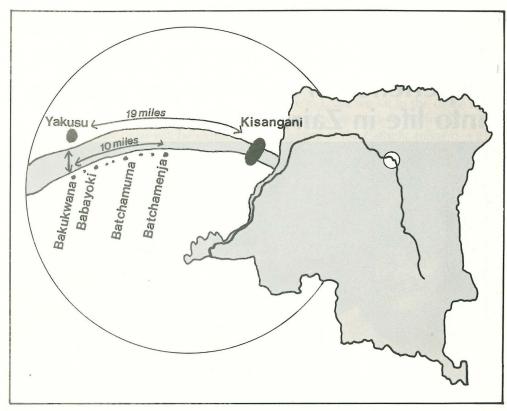
Larger Church

A church had been built at Bakukwana, but it has recently been replaced by a larger one. Churches are in process of being built at Babayoki and at Batchamenja. I should say there are altogether forty Christians, with another twenty still following baptismal classes. There are thirteen in one village . . . none in another. . . . The offering amounts to about 30p from each group. The majority cannot read, but even if they can, there is neither the Bible nor a hymn book in their own language. One wonders how much doctrine they truly understand.

A common sound at a full moon at Yakusu was the beating of the drums from Bakukwana, the noise being carried across the water. I had not missed the rhythm amidst the other sounds of a tropical night, until a Lokele woman remarked on it. The drumming is usually associated with rituals forbidden to the women, who are sent to the forest, while the men, mainly drunk, carry out circumcision rites. The centre for these rites has been moved from Bakukwana to Batchamuma, and there we are finding some resistance to the Gospel. However, at Babayoki the church now stands, where once stood the wooden statues associated with these rites. The Spirit of God is moving and His Church is being founded, but it certainly is not one great success story. They lack teaching which will enable them to leave their old life. They find it all too easy to fall back into their old ways.

Such love

It was with this in mind that we recently organized at Yakusu a seminar of four days, to which we invited ten believers for basic doctrine teaching. I was grateful to the Bible School for the use of their building and their teachers! The course also included visual aids and practical sessions, which they really enjoyed. We shared a communion service in closing. I asked them to comment on the four days, and I was deeply moved when a voung Bakumu lad said that he was amazed that he - and a Bakumu at that - should receive such love, be fed and taught and have nothing to pay for it! In that statement I felt the Lord's work of



the four days on top of the other commitments for us all was indeed worth while.

Our district Pastor has now agreed to accept the Bakumu work as a 'group', that is, with direct responsibility to him. I felt that this was a big step in making the church indigenous. We are now able to meet with the three church workers from there — one overseer and two workers — to plan the day-to-day church work. It is my prayer and hope to be out of a job amongst the Bakumus in twelve

months.

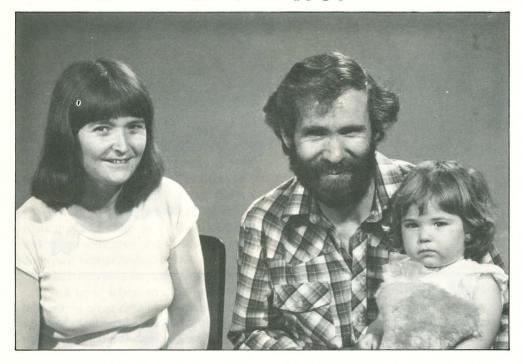
The Bible teaches that the first shall be last and the last first. The Bakumus have been the last to accept the Gospel around here, and our prayer now is that their commitment to the Lord will enable them not only to leave their old life but to be first in love, devotion and enthusiasm for the Lord's work here in the Yakusu district.

It's a big hope — but then we serve a big God.



Trust needs to be built so that the Bakumu people will come into the hospital grounds for help

Janet Wilson allows us to look into the pages of her diary to share the experience of a missionary settling into life in Zaire in 1980



First impressions

Saturday 12th January

Up at 3.45 a.m. after a fitful night's sleep due to heat, mosquitoes and excitement! It was still dark as we waved goodbye to our hosts and the van left the CBFZ compound for Kinshasa airport. We'd arranged a flight with the Missionary Aviation Fellowship and the pilot met us there. After weighing our luggage, food and ourselves we waited for the soldiers to arrive as it grew light. They searched each piece of luggage, then the pilot loaded the plane while we waited again, for the Immigration Officer. Eventually we boarded the aircraft. It was so small - about minibus size! With comfortable seats, side by side, each of us had a window! We could see through to the cockpit, and even call to the pilot.

A smooth take-off at 8 a.m. Kinshasa looks quite tidy from the air. Into cloud, and when it cleared there was a wide river below, blotches of green grassland interspersed by forest, with tiny paths treading here and there. Felt our eyes

shutting and dozed. Even missed crossing the Equator! By then it was clear and sunny and underneath was a dense forest of closely-packed trees, stretching to the horizon in all directions. Nothing else. How small we are!

Approaching Lisala, after a four hour flight, we flew straight down the middle of the River Zaire, seeing it stretch on either side of us (four to five miles wide here). As we neared Upoto, the plane swooped low — an exciting first glimpse of where we're to live — a clearing with a few buildings dotted about, a church, some people waving! A minute later and we'd landed on the short gravel runway at Lisala, and there were our two missionary colleagues, Martin Staple and Lorraine Carr, and Pastor Mondengo, waiting to meet us.

We piled into Pastor's landrover, and hung on tightly (the door didn't shut properly!) as we set off on a very fast and bumpy ride through the town (mud huts, neatly kept) and on to the mission at Upoto. Handshakes all round. We're here!

Sunday 13th January

Went to church about 9.30 a.m. The bell had been tolling for a good hour beforehand. It's less than a hundred yards from our house! The church is a brick building, with a tin roof. Inside are wooden forms. Men sit separately from women and children, but missionaries seem to be a special case and all sit together. Service all in Lingala. We were introduced and welcomed.

Our house overlooks the River. You can make out tiny fishing boats and the men pushing them along with a pole, but they're far, far away. We haven't been down the riverbank yet, but there's a constant traffic going down there past our door; a mother with a huge enamel bowl of dirty dishes on her head, baby strapped behind; maybe an older child following with a bucket balanced aloft to carry water; boys with fishing rods, or towels for a bathe.

Had a kingfisher on our roof today.

Monday 14th January

Met our 'Prefet' or Headmaster, Citizen Bokanga. He's an old boy of the CBFZ mission school at Bolobo. Ian is to teach mostly maths, and some physics and chemistry, and I'm to help Martin with the English.

The Secondary School has third to sixth years, with two classes in each year group. (The first two years are administered separately.) The pupils opt for either the Science class or the Teacher-Training class, and study a group of subjects appropriate to their option.

Martin came to discuss the English teaching with me. It's compulsory and he's been taking all eight classes himself, with very few books. Finally decided that I'll take one fifth year class completely, and do supplementary lessons with the other fifth and both sixth years. It doesn't sound much but I'm glad it's a light timetable to start with and I can gradually take more on.

Martin is here for two years, having come only a few months ago. Lorraine will be leaving soon to get married in

England to Martin Sansom, who taught maths here until he went on furlough in the summer. They've both made us very welcome and done everything they could to make us feel at home. They're very understanding about what it's like to be new and not know how things are done.

Wednesday 16th January

Went to view the school. It's two substantial parallel blocks of four classrooms each, made of cement bricks with a corrugated tin roof. Inside, blackboard at one end, windows each side, and a bare fourth wall. A platform raises the teacher's table above the pupil's desks. Looks very different from a colourful primary school classroom packed with books, displays, equipment, etc.

Went to sleep last night to the sound of enthusiastic drum playing and an African singing. Don't know what the celebration was for.

Thursday 17th January

Ian taught his first lessons, but I haven't started vet. There's still so much to do in the house, scrubbing shelves and tables, making curtains fit, unpacking and coping with new foods. We have a large, roomy bungalow. Rough concrete floors and plastered walls in need of a coat of paint. Two bedrooms (beds shrouded in mosquito nets), a bathroom with bath and shower, and separate toilet, supplied from an outside tank which collects rainwater off the corrugated iron roof. Sometimes water is pumped from Lisala too. Lounge-cum-dining room furnished with sideboard, tables, chairs, bookshelves. Small kitchenette with calor-gas oven, cupboard and work table, but no sink. Storeroom. The 'real' work is done outside in a separate kitchen which houses the wood-burning stove, charcoal brazier and sink. Table legs stand in tins of water to stop ants getting on food. They get everywhere else – beds, drawers, toothbrushes . . . but at least they are harmless.

It's been cloudy and cool today (87°F) and we've not dripped all the time. Fuel for the mission generator is running out so there'll be no lights tonight. Will have to borrow a lamp, as ours are still in the trunk we left in Kinshasa.

Saturday 19th January

Staff Meeting. Joe the American Peace Corps Volunteer, we four missionaries and several Zairian teachers. Difficult to follow Prefet's French, but it seems we're due to have exams in a week's time. Don't think either of us will be expected to set any. Spent ages trying to prepare one lesson! Learning to bargain for lemons and tomatoes.

Monday 21st January

Today I was supposed to start teaching, but a radio message said that a plane would be bringing luggage and food on Wednesday so we had to go into Lisala to arrange transport to bring it back here from the airstrip, and we needed to get identity cards, too. Martin accompanied us, so having excused ourselves from school and got suitably clad, we set off. At 8 a.m. it wasn't too hot. The road is sand, and is so thick in parts that it's like walking on sand dunes. Not much traffic, just the odd motor bike, and an overloaded truck, but plenty of people! Many of them greeted us - 'Mbote' (Boe-tay) from wizened old ladies weighed down with enormous piles of wood on their backs, or 'Bonjour' from younger folk - and sometimes a giggled 'Good mor-neeng' from small children. The road is lined with neat mud huts: red mud daubed over a framework of sticks, and thatched. The compound surrounding each dwelling is meticulously swept; a few trees for shade and some colourful plants, a hen

or two scratching around. Cooking, washing and everything else takes place outside; the house is just for shelter and sleeping.

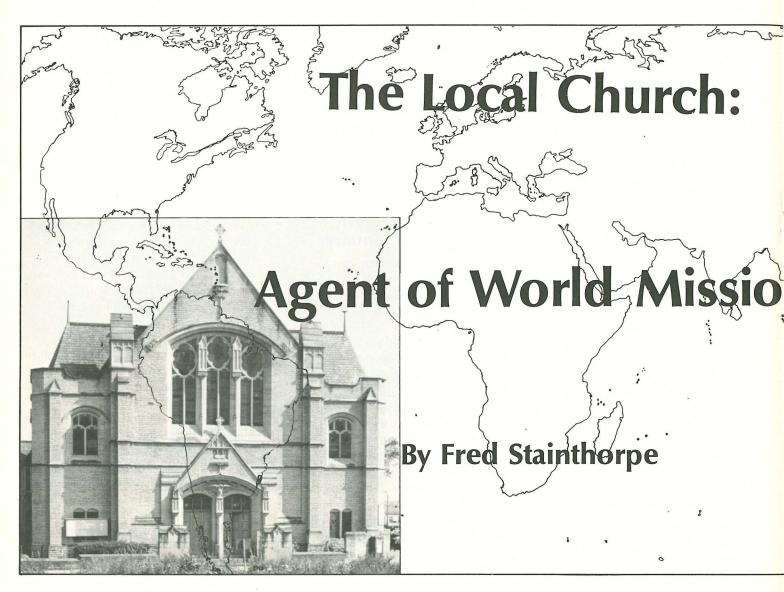
Once in Lisala we sat in the office till our ID cards were made out, then did a little shopping at the Catholic mission — a much larger enterprise than our own. We got soap, tins of margarine, toilet rolls and flip flops, and arranged for a lorry from their garage to meet the plane on Wednesday. Set off on the return walk at midday. Ugh! Finding the hard spots in the road, to avoid sinking in burning sand, was all I thought about! Relieved to get home to cold water from Lorraine's fridge, and a shower. I'd turned lobster pink.

The day ended with an incredible storm. We'd seen lightening across the River, and it had been coming closer while we had tea together at Lorraine's. We dashed home as the wind suddenly got up and the first drops of rain fell. Once inside we had frantically to shut all windows (usually left open) before everything was drenched or blown away. Then we stood and watched, fascinated! The lightning flashes lit up the scene like very white daylight, palm trees thrashing, rain pelting on tin roofs, and water thundering into our tank. It continued for an hour or so and then calmed down. We were appreciative of our solid concrete house, that night.

to be continued next month . . .



Houses of workers on the mission - Upoto



It was the local church that was given the Great Commission. The followers of Jesus had gathered together in Galilee and He told them to go into all the world.

Today the local church has largely lost sight of this task. It has passed into the hands of missionary societies. If Paul were to visit, say 93 Gloucester Place, he might say 'Corinth I know, and Ephesus I know, but who are you?' It is a fact that many modern Protestant missionary movements have begun, not through churches but through individuals. When the Northants Association refused to do something 'yet again' in 1792, it was left to a handful of individuals to form the BMS. Similarly, the CMS owes its origins to a group of concerned people. Most of the inter-denominational societies and para-missionary organisations have sprung into being through one man's, or a group's vision and obedience. Hardly ever has the local church or an association of churches given rise to any significant missionary outreach. The

Moravians of recent centuries stand out as honourable exceptions.

This is not to disparage the work of the societies. More power to their elbow! We cannot re-write history and God is not hidebound. Nevertheless many society leaders must wonder why the local church is so little concerned with world mission. If they have not originated it, neither, by and large, have they involved themselves in it. An annual donation, an annual deputation, and occasional valediction seem to exhaust their energies and enthusiasm. The chapel wall and car park sometimes denote the extent of their geographical commitment to mission.

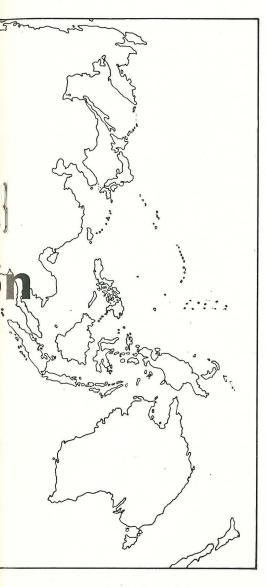
Begin at Jerusalem

Yet it was the local church which received the Commission. It has never been withdrawn or altered. If a church does not obey it, how can it expect to receive the fulness of God's blessing? What can be done to restore the

situation to one which Paul might recognize?

We must begin at Jerusalem. As the twig is bent so the tree will grow. As the mind is taught so the disciple will develop. Give every baby brought to dedication a world map? Teach the children in Sunday School about the world church. Enquirers in baptismal classes must see that the great commission is a must for them and not an option. Perhaps their baptismal vows might include a promise to read the *Missionary Herald* regularly!

The churches who 'send' missionaries abroad should bear a more realistic share of their financial support. Sometimes they are valedicted with little more than the church's good wishes. The church meeting should pledge a substantial part of the missionary's stipend. Why should it expect others to support their own emissary? Yet, if that is not possible, several churches in the same district could covenant together for this purpose. In return they could benefit



from some prolonged and intensive deputation ministry from the missionary supported. Partners in mission ought to know something in depth about each other.

Overseas links?

This principle could be carried further. Very few churches abroad are linked with churches here. Let fellowships in Nepal or Zaire be twinned with sending churches. Ways of communication could always be found. A local fraternal could establish links with pastors with 30 churches to care for would appreciate some brotherly concern from those who are blessed with only one!

However, the work of the BMS, great though it is, does not cover the whole world. How can churches develop a truly world-wide perspective on mission? One way is for them to support such parachurch agencies as the Bible Society and the Leprosy Mission. These, though helping the BMS in many ways have a

'The local church has largely lost sight of its missionary task.'

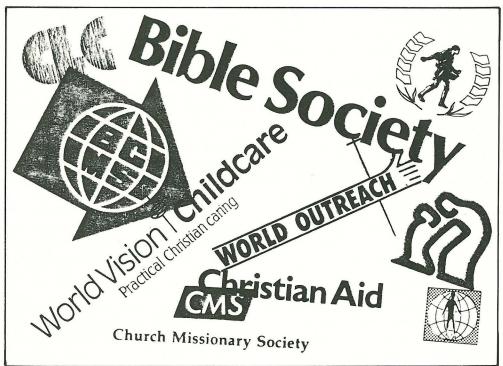
wider sphere of work and a church which aids them will enlarge its own vision of the task. It will also escape the charge of being merely 'denominationalist'.

Part of the church's strategy

Does this mean that we should do away with missionary secretaries and missionary committees? No. They will become more necessary. There is always room for those with special gifts, interests, calls and experience to act as leaders, gad-flies and consciences in the church's missionary task. Yet they must

be seen as part of the church's total strategy, working together with pastor and deacons, sharing their hopes and plans with the body of believers.

There is much room for improvement in our church life. The New Testament church, often idolised as perfect, did not always reach the standard it should have. Paul, writing to the Philippians reminds them that in the early days of his mission they alone of all congregations contributed to his needs (Phil. 4:16). After that they were unable to help because they probably did not know where Paul was (Phil. 4:10). We cannot plead that excuse. We know where our missionaries are. We have received much. Let our giving be in proportion to our knowledge.



'Give every baby brought to dedication a world map'

Printed originally in the World Vision Inc. magazine, 25 years ago.

Extracts from the Diary of a Demon

(with apologies to C S Lewis)

To: Chief of Demons

From: Division of Missionary Harassment

Subject: Furlough of the Rev Joe Missionary

You will recall my recent assignment to accompany the Rev Joe Missionary just home from Asia, on his deputation ministry. Your words — and I quote — were: You are to see to it that the Rev Joe Missionary is so harassed, confused and discouraged in the course of his ministry at home that he will be in no shape to return to the field.

I am happy to report that the mission seems to have been accomplished. The missionary is considering returning to the secular employment that he followed back in the days before he went to college and seminary and then on to the mission field.

Honesty compels me to report, however, that I could not have successfully

completed this mission without the complete (albeit unintentional) cooperation of the churches which he visited.

To illustrate, let me share with you the following:

Subject did get a long week-end at home but now we are off again. Yesterday he spoke seven times: two church services, Sunday School class, radio programme, afternoon mission group meeting, youth group, after-church singing. He hasn't complained yet, but I can see we are proceeding according to schedule.

Got a big assist tonight. Before evening service here, the subject had dinner with the Church Secretary. At table, host said he didn't mean to be rude but he didn't see any sense in sending good money overseas for missionary work 'among people who don't appreciate it, anyway'. Asked how many converts he had last year. When subject answered ten,

deacon said, 'Humph! We had that many new people in Sunday School last week. And it didn't take any year's work or lots of money to get 'em'. Mr Missionary started to tell him that these were the first ever converts on his field, but finally sighed and gave up.

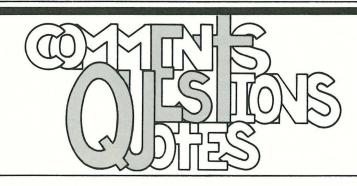
Subject was speaker at a youth rally. After 36 preliminary events, including sign-language quiz and performance of blindfolded marimbist, MC turned to Mr Missionary and said, 'Sorry you'll only be able to speak for ten minutes. We promised to be through for 9.30.'

This was a good day — for me, not the subject. He spoke this afternoon at a ladies' missionary meeting. Lady in charge said, 'Now we'll have our special speaker, a Mr...Mr...well, I've forgotten his name but he's from India — or is it South America?' Subject was visibly disturbed. This job, dear diary, gets easier.

Mr Missionary really preached his heart out tonight. In spite of my efforts, everyone was stirred. He told about the need for a new hospital on his field, also for medicine and for literature to distribute among the patients. After he was through, man in charge said a few kind words and then announced, 'Our special offertory tonight will go for a new television set for the church house. The present one has only a 17-inch screen and is quite inadequate for entertaining large groups. . . .' Mr Missionary seemed to sag in his seat. My mission is well on its way to success.

Crowning touch tonight! Mr Missionary arrived home unexpectedly, hurried to home church for prayer meeting in progress. Heard prayer for Sunday services, Sunday School, youth groups, the sick, new members, old members, prospective members, men's brotherhood, ladies' aid — everyone except missionaries. This seemed to be one of the most helpful things (from my viewpoint) of entire trip.

Well, this concludes my report. If my mission proves successful, please remember that while I'd like due recognition, I must give credit where it is due — to all those people who helped me so very, very much. Funny thing is that I don't believe they know how much they were helping me.



By DEKA

SIGHTS, sounds, impressions crowd upon us every day, especially with modern media bringing distant places and events into our own homes. It's almost all too much, we cannot take it in, and anyhow the problems are vast, not affecting us in our everyday lives, and really there is nothing that we can do about it all . . . or is there?

What is it like when you go to a Third World country for the first time, the country to which you believe God has called you to serve, to share his love, to show his care and compassion? There you are in the midst of a situation that has seemed, perhaps, slightly unreal on a television screen, now it is only too real. Here are first impressions from Zaire:

We find ourselves quite perplexed by this new country and its people. From the moment of our arrival in the capital, we have been aware of the problems of the unstable economy, problems which have been reflected in the way officials and native Zairians react to us. We have been quite horrified by the prices and empty shelves in the shops. On the streets of Kinshasa little children have blocked our way and begged money from us and ordinary people have found themselves in great distress since the devaluation of the currency and the fast rise in prices.

QQQQQ

Go round a supermarket here, the shelves tightly packed with tins and packets etc. of various foodstuffs far in excess of our needs, and even of our desires. Sometimes I find it tempting and attractive, other times I'm overwhelmed

by it all and almost feel guilty, and sometimes I go round and think — I don't know what to buy, nothing seems to attract me. Do we sometimes need to ask questions about our life-style?

it ought to do more than that — how can I help?

QQQQQ

QQQQQ

How does this strike you?

Paulino, an Angolan, left his family behind to seek treatment at IME. He is a long stay patient and his hospital bills are paid by others. He has nothing to eat but what others may give him, nobody to care for him, he drinks his water out of an old tin can, and all his possessions are tucked under his head as a pillow.

It makes me feel uncomfortable, it makes me realize how privileged we are, and what a lot we take for granted; I hope it also makes me more grateful. But I think This spells out the challenge to me:

Everybody in Britain has problems too but few have such hefty problems as most people have in the Third World. It seems to me increasingly that Christians in Britain need to grow into a deeper awareness of suffering humanity across the world, the humanity for which our Lord cares so very deeply and for which He gave His life, and to let that awareness touch our hearts and open our pockets. Even a little money channelled through the general funds of the Society, goes a long, long way!

There is a way for us to help — what about it?

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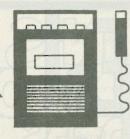
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MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD

Disaster Relief

MONEY donated to the BMS Relief fund has been used to help folk in two places in India. In Cuttack many buildings were damaged by a sudden and severe cyclone which hit the town on Éaster Day. The Cuttack Training Institute, the Buckley Girls' High School, the Stewart School and the Stewart Science College were all damaged. Buildings were demolished and walls were blown over. £5,000 was sent from the Relief Fund, but the damage appears to be more extensive than first thought, and Bishop D K Mohanty has appealed for more

In the north eastern state of Mizoram, a fire has destroyed an important town on the Bangladesh border. 'The town has a population of some 7,000 people,' says Dr Lal Hminga, General Secretary of the Baptist Church in Mizoram. 'Most of

them are now homeless and penniless. It's a desperate situation.'

Dr Hminga has visited the town with a doctor to see what assistance is needed, and to take along relief material and money. Young volunteers have also been organized to help in the construction of temporary shelter for those made homeless.

The BMS has made a grant of £6,000, which, it is hoped, will enable damaged houses to be repaired and provide some kind of shelter for those affected by the fire.

At the General Committee meeting of the BMS in July it was reported that £3,205 had been donated to the Society's relief fund by May, an increase of £350 compared with the same time last year.

Giving to BMS

THE Society's Treasurer, Mr Arthur Garman, reported that, by May, giving to the BMS by the churches was 13.2 per cent higher than at the same time last year. £909,135 had been received compared with £803,269 in 1983.

Overall for the year the Society needs to receive an increase of 12 per cent to fulfil all its commitments, so the present level of giving needs to be maintained. Giving has in fact fluctuated considerably from month to month, and in April it was only at the level of 9.5 per cent.

Because of the economic problems in Bangladesh and Brazil the General Committee has approved an increase of 10 per cent in missionary allowances for these places in order to maintain their real value.



New Missionary

ISOBEL STRANG was one of five missionary candidates accepted by the BMS General Committee at its July meetings held in Bradford. She has already left to work in Nepal as a physiotherapist.

Isobel's missionary interest began at an early age, although she confesses to being a mischievous child 'maintaining a naughty life-style until eleven or twelve, stealing and smoking.' She was greatly influenced during CSSM meetings held at Frinton, where she lived, and especially by one worker, 'who apart from being a fine Christian was also very sporty. I was amazed that the two could go together.'

Isobel was baptized at Frinton Free Church in 1973. At first she felt that she wanted to be an Agricultural Missionary and wrote to the BMS to see if a woman would be acceptable. After doing agricultural work in Britain for a while and also some nursing, she was accepted to do physiotherapy at West Middlesex Hospital. Whilst there she met other Christians who helped her through a period of spiritual dryness and 'in a

beautiful way I fell in love with the Lord Jesus'.

She took a job at Ealing Hospital and joined South Hanwell Baptist Church. 'In May 1983 I felt and heard distinctly a call to leave for Nepal. Approaching both the International Nepal Fellowship and the United Mission to Nepal I found that there was a short term vacancy with the UMN. The BMS confirmed this vacancy and I was accepted at the Candidate Board in May. I had to give my notice to the hospital immediately, and have since attended Farnham Castle, the centre for International Briefing.'

'I shall be working at the new Patan Hospital — Patan being the second city of the Kathmandu Valley. I shall be attending language school for five months prior to taking over from the present physiotherapist. It is strange to think that I went to the same High School in Clacton as Karen Rodwell, also serving with the BMS in Nepal.'

'I am particularly encouraged by the churches that are involved in my prayer support while I am in Nepal. God is gracious.'



BMS Chairman, the Rev Derek Mucklow shakes the hand of Mary Hitchings and thanks her for 30 years of service in Zaire.

Mary was appointed in 1954 and went to work at Tondo. Although she had brief spells of service in Bolobo, Lotumbe and Kinshasa she always returned to Tondo and has been working there continuously since 1968, where as a nurse she has been concerned in total care for the whole person.

'Thank you for giving me the opportunity of spending 30 years in Zaire, and for all the support you have given me. The BMS is a caring mission,' she said. 'The latest news of Tondo is that the work is going well. Everywhere there is a hunger for the Word of God.'

SEEN dispersing after the Missionary Rally in Bradford are the congregation and nine missionaries farewelled for service overseas.

On the front row: from left to right; John and Rena Mellor, doing evangelistic work in the area around Tondo, Zaire; Eric Westwood and John Clark, involved in theological education in Brazil: and Colin Laver, who

is returning to Bangladesh and will be involved in rural development.

Behind, Mary Powell, BMS Women's Representative in Wales, is talking to new missionaries, Bernadette Olding, Alison Isaacs and Yvonne Errington, who are going to Zaire; also returning to Zaire, is Ian Wilson on the right.

The Rally was addressed by Mr David Stockley who gave a fulsome description of life in Bangladesh. He spoke of the country's resources of land, labour, water and weather, and asked 'why not self-sufficiency?' His answer was that whilst it gave status to own land, there was no status in working it. 'Bangladesh is a land of privileged thousands,' he said, 'and of suffering

millions'.

'Today BMS missionaries work alongside Bengali Christians in partnership,' he said. 'Few of our colleagues have authority but give rather a supportive role, teaching, encouraging, praying and advising.'

'Hope for the future lies in the younger, trained pastors, already at work in the churches.'





THE BMS General Committee enjoyed the hospitality of Westgate Baptist Church, Bradford and the Central Bradford Baptist Fellowship for its July Committee meetings. For many it was their first taste of Yorkshire life and Yorkshire countryside, but the view was expressed that it would not be the last.

The photograph shows the

Committee in session and being addressed by the Rev John Clark from Brazil who described the work of theological education in which he is involved in Camp Grande, Mato Grosso do Sul.

The session was led by the Rev Angus MacNeill who also was able to report on his recent five week visit to Zaire. 'It is often hard to learn that confidence in God does not come by leap-frogging over the confusion, problems, disappointments and hardships of life in Zaire, but is fashioned out of an identification with them,' he said. 'I'd like to record my admiration for our missionaries who work in Zaire, and who retain vision and hope along with their Zairian colleagues.'

Reporting on the recent meeting of the CBFZ he said that it had been decided to appoint someone to head a department of evangelism. 'This person will have the double function of coordinating the work of evangelism and giving pastoral care to missionaries working within the Zaire Church.'

Lost Crops

HEAVY rains have been causing havoc in Bangladesh, and have been particularly severe in the Barisal and Faridpur area. According to Jacqui Wells, writing in a recent letter: 'There is severe flooding and a lot of crops have been lost. We are all very anxious as to what will happen in the Winter time when crops are usually harvested.' The Bangladesh Baptist Sangha have asked the BMS for relief help. MR Percy Samarajiva, who joined the BMS Office in Sri Lanka on 1 June 1908 and served there and later in the CBC/SLBS Office until he retired in 1959, has just died at the age of 97 years. It was he who set up the CBC Office when the Council was founded in 1932 under the guidance of Mr Wells, who came from Calcutta to advise. 'He was a most faithful and reliable worker,' say friends in the Baptist Sangamaya.

Outreach Programme

THE Outreach Programme among the Konds and the Souras has been very encouraging according to a report recently received from Cuttack, Orissa in India.

During 1983, 511 new converts from tribal backgrounds were baptized and added to the Church. During 1984, so far, three baptismal services have been held. In January there was one at Betlenga where 65 men and women from non-Christian

tribal backgrounds were baptized. During March two services were held, one at Deulokoni, where 87 were baptized and the other at Sujamaju where 90 people were baptized.

There are more than 400 people under instruction. Another baptismal service took place at Dengaambo when 103 candidates were baptized at Easter. This should have been held in

March, but because of difficulties had to be postponed.

Because of a shortage of pastors the Diocese of Cuttack has been depending on lay pastors. These folk are chosen by the local people for supplementary ministry and are trained by the Diocese. They help local pastors in conducting services, dedicate children and conduct communion. So far more than 100 have been trained and dedicated during the past 12 years.

TWO visitors from overseas, who have been studying at St Andrew's Hall, Selly Oak, for the past year, attended the General Committee meetings in Bradford. On the left of the photograph is the Rev Wijedasa Warshamanage from Sri Lanka. 'My mother was a Buddhist,' he said, 'and she gave me the name "Servant of Victory" and that is what I am as a Christian minister.' 'I have enjoyed my time at Selly Oak and I have learned a lot from Baptist Churches in Birmingham.'

On the right is the Rev Ral Tawnga from Mizoram in north-east India. 'My father was a soldier who fought against the Japanese during the war. So I was given the name "one who fights the enemy" which is a good name for a pastor.' He too thanked the Committee for the opportunity of visiting Britain. He is in charge of the printing and publishing work of the Baptist churches in Mizoram and had the opportunity of learning about printing in this country.

TALKBACK



WHAT OUR READERS ARE THINKING

DESERVES BETTER

From Rev Donald Monkcom

Your July issue includes an extract from the Jamaica Baptist Reporter which is critical of the Rev C S Reid for accepting an appointment as one of Jamaica's independent Senators while serving as President of the Jamaica Baptist Union.

Your readers will be interested to know that Mr Reid served as an independent Senator during the Seventies, when the Island experienced much unrest and violence, and when there was a threat of a Communist take-over. In the Senate, on the radio, and in a weekly column which he contributed to the Daily Gleaner, he constantly pointed out the harmfulness and

danger of the developments in the life of Jamaica, and declared the will of God for its people. Mr Reid did this at considerable personal risk. The stand which he and other Christian leaders took during these years did much to increase the respect in which the churches are held in the

It may be that Mr Reid will be better advised to defer his return to the Senate until after he has laid down his office as President of the Jamaica Baptist Union, but he deserves better than to be taken to task in the columns of his denominational journal.

REV DONALD MONKCOM

Sidcup, Kent

From Ann Matthias

I just could not sit back and allow Robert Harkness's (June Herald) letter to go unanswered.

Whilst recognising the limits within which we work here in Nepal, I feel that it is still possible to confirm strongly that the main aim of all Christians, both here in Nepal and throughout the world is to glorify God and to enjoy him forever'. However, what I believe Robert is implying is that such an aim is incompatable with the provision of clean water, better crops, sounder health etc. – and thus he asks the question about denying their legitimate birthright to those amongst whom we live and

Here in Nepal, missionaries are 'guests' and the UMN has a collective agreement with the

government that its workers will not proselytize. Thus we are all involved in such schemes as described above for the majority of our time.

I think that in order to answer Robert's question within this context I must pose a further question — Does Robert think that almost 400 individuals, from about 40 different missionary groups throughout the world, can all be mistaken in believing that God has called them to serve him in Nepal? Surely the collective co-operative approach alone stands out as a glorifying feature in this divided and suspicious world! I am reminded of the chorus -'they will know that we are Christians by our love' - we pray that it will be so here in Nepal.

ANN MATTHIAS

Kathmandu, Nepal



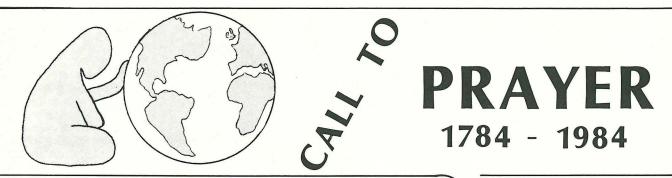
Does anyone have?

From Mr F A Fletcher,

Do any of your readers have any information on postcards issued for the 'Baptist Congo Missionary Exhibition', which took place in 1928 in the following places — Bristol, Manchester, Leeds, Leicester, Sheffield and in 1929 in Cardiff, Newport, Southampton, Liverpool, Birmingham, Swansea, and Bradford? I have a postcard for the commencement in London, September 1929, and would like to know if postcards were issued for the above mentioned places.

F A FLETCHER

35 St Georges Terrace, East Boldon, Tyne & Wear NE36 OLU.



Bangladesh-Chittagong & The Hill Tracts & Chandraghona 2-15 September

BECAUSE of the fighting which has been taking place between the army and rebel tribesmen the Hill Tracts are inaccessible to foreigners, and as a result the Christians there often feel isolated. They are regarded as neutral by the army because they never fight with the rebels, and this is considered a good sign for the Church's witness. But giving spiritual support is difficult. The Pastoral Superintendent, the Rev Swehla Phru visits the doctor went to Chandraghona for three pastors from time to time and is able to arrange meetings for support and encouragement.

In Chittagong itself, David Wheeler and Yvonne are involved with the Ferringhi Bazaar Church. They report encouraging signs of growth and have recently started a youth fellowship and another Bible study group consisting of Hindus, Muslim and nominal Christians.

David's building work continues. He is in charge of the building of the Leprosy hospital at Chandraghona. The work force is made up of local Muslims and Hindus, and David hopes that something of Christ may be seen in the way men are treated and the project run. Yvonne Wheeler is involved in eleven leprosy clinics operating in a widely dispersed area.

Lord You tell us that God's Kingship is like leaven, silently spreading, infiltrating, changing and bringing life.

We praise you for this power of God the power of divine love over man's hatred and spite; the power of patience which outlasts man's prejudices; the power of forgiveness to make friends out of enemies; the power of faith to move mountains of mistrust.

May your people, missionaries and nationals, working in Orissa and Bangladesh, be like your leaven Lord slowly bringing in your Kingdom.

AFTER having a record number of eight doctors at Chandraghona the medical staff has been much reduced. The Senior Medical Officer Dr Kamal Sarkar has died, Dr Richard Henderson-Smith has returned to Britain, and Dr Reba MacField is doing post graduate study in Edinburgh. She will be going to Dublin in October and will not be returning to Bangladesh until next Spring. A Japanese months, initially to cover for Dr Bob Hart's furlough. But Bob will not now be coming home until November.

The new Leprosy hospital is now roofed, and some of the work has been done by patients. The new offices for the Under Fives clinics have now been officially opened. Sue Headlam reports that last year 19,291 children were treated at the clinics - an increase of 2,500. Even so the need is overwhelming and it is hard to cope.

The Church at Chandraghona has been experiencing exciting things recently. Several folk who have been brought up in Christian families but whose faith has been nominal have found a personal faith in Christ.

Accepted Candidates, Christians Abroad, The International **Fellowship** 16-22 September

AT THE last BMS General Committee, five new missionary candidates were accepted for service overseas. They join others who are training at St Andrew's Hall, Spurgeon's College, taking short courses elsewhere, studying French or tropical medicine in Belgium, or preparing to wind up their business in this country. It is a time of excitement, but also frustration as they long to be about their missionary tasks.

Christians Abroad is an organization sponsored by the BMS and other missionary societies to offer vocational guidance and information to those thinking of service overseas.

The BMS International Fellowship links Baptists who are working overseas in secular employment but who wish to maintain a good Christian witness.

India - West Orissa: Balangir & Diptipur 23-29 September

CAROLE WHITMEE is no longer acting either as secretary or treasurer of the Sambalpur diocese of the Church of North India, but she has been newly appointed to the CNI Finance Committee. Her main responsibilities are as Superintendent of the Naba Jyoti Girls' Hostel. This now has a supply of water following the sinking of a new tube well last year. The hostel also has a newly completed dining and study hall built by money donated by Girls' Brigade companies in the UK.

A great interest is being shown in both BB and GB within the Church of North India, and whilst no new companies have yet been formed, Carole is speaking at special meetings called to consider the Brigades

as part of the churches' youth work.

The Rev Ray Whitfield returned to India for a three month period earlier this year especially to help in the training of pastors and lay-pastors. Centred on Balangir he conducted retreats in different parts of Orissa.

At Diptipur hospital the eye work continues to flourish in spite of staffing problems, and lack of equipment. This work reaches out to the surrounding community through eye camps which Dr Suna regards as very important. Operation Agri has promised to support the agricultural project at Diptipur and is awaiting a report from the Rev Reuben Senapati who has recently returned after study in the UK.

MISSIONARY MOVEMENTS

Arrivals

Rev J Passmore on 12 June from Khulna, Bangladesh.

Mr and Mrs J Mellor and family on 15 June from Tondo. Zaire.

Rev E Westwood on 16 June from Cuiaba, Brazil. **Miss P Clarke** on 28 June from Mbanza-Ngungu, Zaire.

Miss J Smith on 28 June from Udayagiri, India.

Departures

Rev J & Mrs Furmage and family on 16 June to Dois Vizinhos, Brazil.

Miss P James on 24 June to Cuttack, India. Miss B Earl on 3 July to Pimu, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (14 June-10 July).

Legacies	£
Mrs E Barber	150.00
Mrs E Brown	3,500.00
Mr C Bullock	75.80
Mr H F Davies	1,000.00
Miss M W M Glass	100.00
Mrs M G Gravgarrd	400.00
Mrs A M Harrington	100.00
Mrs N Hornsby	25.00
Mr C H King	5,000.00
Miss M L Shepherd	5,751.53
·	

General Work

Anon: £5.00; Anon: £5.00; Anon: £10.00; Cymro: £50.00; Anon: £1.00; Anon: £10.00; Anon: £2.00.

Women's Project

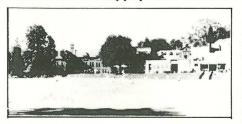
OAP: £5.00.

Relief Fund

Anon: £13.00.

Five Christian Schools and Your Child

These five schools provide a Christian Education with high academic standards and a wide range of extra-curricular activities. Substantial bursaries are offered for the children of Ministers, missionaries and some lay people of the United Reformed Church and Congregational Churches.



CATERHAM – Surrey

Situated in 80 acres of the North Downs with easy access to the M25 (5 mins.), the centre of London (40 mins. by train) and Gatwick Airport (20 mins. by road), Caterham has boarding and day places for 250 boys in the Preparatory School (8-13) and 440 pupils in the Main School (13-18), including 170 in the Sixth Form when day girls are admitted. Founded in 1811 for the sons of ministers, now open to all but retains strong links with the URC.

Headmaster, Mr S. Rider Smith, MA, Caterham School, Harestone Valley, Caterham, Surrey CR3 6YA. Telephone (0883) 43028.

WENTWORTH MILTON MOUNT – Dorset

Places for 330 girls (11-18) of whom 170 are boarders. The school adjoins Boscombe Cliffs, Bournemouth, and has extensive grounds and buildings, new developments blending with the 19th century house to provide good facilities for a wide range of Arts and Science subjects. It offers a cultured and caring education.



Headmistress, Miss M. Vokins MA, Wentworth Milton Mount, College Road, Boscombe, Bornemouth, Dorset BH5 2DY. Telephone (0202) 423266.



SILCOATES – West Yorkshire.

Boarding and Day places for 480 boys (7-18) and girls in the Sixth Form. The school and its excellent sporting facilities are set in extensive grounds within easy reach of the national motorway network. It provides the security of an ordered and happily disciplined life in which a pupil can develop his particular talents and enthusiasms along positive and creative lines.

Headmaster, Mr J. C. Baggaley, Silcoates School, Wrenthorpe, Wakefield, West Yorkshire WF2 0PD. Telephone (0924)376915.

WALTHAMSTOW HALL

Kent.

Boarding and Day places for more than 400 girls in the senior school (11-18) and 130 Junior School places. Founded in 1838, it now offers modern classrooms and well-equipped laboratories with a strong Sixth Form. Its education policy maintains a firm commitment to the Christian principles of its foundation.



Headmistress, Mrs J. S. Lang MA, Walthamstow Hall, Sevenoaks, Kent TN13 3UL. Telephone (0732) 451334.

ELTHAM COLLEGE

London S.E.

Boarding and Day places for over 700 boys throughout the school as boarders (11-18) or day boys (7-18) with girls accepted into the Sixth Form as day pupils. An 18th century mansion standing in 25 acres of grounds and playing fields, Eltham offers a high standard of education combined with sound Christian principles and a caring approach.

Headmaster, Dr C. D. Waller, Eltham College, Grove Park Road, Mottingham, London SE9 4QF. Telephone 01-857-1455.

NOTICE BOARD

SITUATIONS VACANT

The following missionaries are needed to serve in:

Angola

Minister to help in theological education and administration Builder

Sri Lanka

Minister to help with training programme

Zaire

Nurses (SRN - SCM)

Fuller details from The Personnel Secretary

BMS/LBMU **AUTUMN** MEETING

BLOOMSBURY CENTRAL BAPTIST CHURCH LONDON

> Monday 24th September 7 pm

United Women's Conference September 25-28

A few places still available

Apply: Rita Milne **Baptist Church House** 4 Southampton Row London WC1B 4AB

PRAYER GUIDE 1985

50p per copy. If ordered by 12 October - 45p.

WOMEN'S MISSIONARY CONFERENCE

MISSION HOUSE, LONDON

SATURDAY 17th NOVEMBER 10 am-4pm £3 - including morning coffee, lunch, afternoon tea Details from Miss Sue Le Quesne

WOMEN'S MISSIONAR CONFERENCE

NORTHERN COLLEGE MANCHESTER

SATURDAY 20th OCTOBER 10 am-4pm

£3.50 — including morning coffee, lunch, afternoon tea Details from Miss Sue Le Quesne

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY

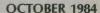
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

OCTOBER 1984 PRICE 20p





Girls' Brigade Company Balangir, Orissa





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We share in the work of the

Church in:

Angola Bangladesh Nepal Sri Lanka

Brazil Tanzania India Trinidad Jamaica Zaire

COMMENT

HOW do you think of missionaries? Are they special people, set apart and somehow different from the rest of us mortals? True enough, they have received a call to serve Christ, but as Christians we have all been called to serve Him somewhere. Yes, they have been asked to use certain skills and gifts as they share the message of God's love, but that also is true of us all. The only difference is that missionaries are working in overseas situations. In other respects they are like you and me. They have come from and have been brought up in the same local Baptist Churches.

Pressured

Missionaries themselves feel that they are ordinary. They don't like to be lifted up on to pedestals and revered as though the missionary call imparted to them special powers and reserves of energy. In fact missionaries need our prayers just because they are ordinary. Vivian Lewis, freshly returned from Zaire, writes this month about the peculiar pressures which missionaries feel, especially in Africa. Try and imagine yourself within the situation he describes. How would you feel? No wonder the favourite text on missionary prayer cards is: 'Brethren, pray for us.'

Preparation

In another article, Jim Grenfell touches upon the same theme. He has responsibility at Selly Oak for the preparation of missionaries for their work in a different and often bewildering culture. In some ways it is a thankless job, because the reality never strikes home until you are faced with the life and work in a Third World country. Nevertheless it has to be done and lessons learned in the comparative 'calm' of St Andrew's can suddenly be brought to mind, years afterwards, when confronted with some of the problems of doing the job. So pray for the essential work of preparing missionary candidates for their years of service.

Partners

In a year when we have been thinking of William Carey, Keith Skirrow tells us about some of the students being trained in Carey's foundation, Serampore College. India's ministers and missionaries preparing to evangelise their own country and beyond. They are part of Carey's vision, who believed that the real and lasting work in India would be done by Indians themselves. They are our partners today in the work of the Gospel. Let'us pray for them too.

MISSIONARY HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY 93/97 Gloucester Place, London W1H 4AA

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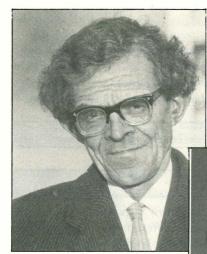
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Keith Skirrow, who has recently returned from Serampore, talks about some of his students

'They are lengthening the Ropes'

William Carey's text in the sermon he preached at Nottingham, May 1792, together with his famous motto 'Expect great things from God; attempt great things for God' are always in front of the thinking of Serampore College. There are interesting developments in the policies and endeavours of the College, but its justification is to be found after all in the students who go out from it into various fields of service. The following portraits briefly try to introduce the reader to some of them.





Keith and Edna Skirrow now retired from India

DAVID SURESH comes from a dedicated Christian family, his father having been a civil servant. When Suresh was a tiny baby he got smallpox. His parents were distressed and kept long vigil and prayed that if their son was spared they would dedicate him to full-time service.

Suresh had an English-language education with a degree at the end of it. He became drawn to the Friends' Mission Prayer Band. This organisation, began out of a coming together in Vacation Bible Schools of Christian friends of various backgrounds, largely form Tamil Nadu, the state to which Suresh belongs.

The Lord brought to their attention the

obligation of Christians in areas such as Tamil Nadu, and even more Kerala, where churches had been long established and numerically quite strong, to take the Gospel to parts of India. So they began to pray. As in England at the close of the Eighteenth Century, out of praying came a Missionary Society and the Friends' Missionary Prayer Band is sending missionaries to unreached tribal areas, and to parts of North India, far removed from their heartland.

For his BD Degree, Suresh wrote a thesis on the FMPB. Now he has completed his BD course at Serampore and is thinking where God is leading him. Naturally missionary work is one of the most important openings for him.

BIDYA RATAN SINGH came to Serampore at the beginning of last Session, having worked as an evangelist for some ten years. Unlike Suresh, he is from a non-Christian family which still refuses to acknowledge him. He comes originally from Manipur, and belongs to the numerically largest ethnic group the Metha, who occupy the plain country of Manipur. Though they have many characteristics in common with the hill peoples of Manipur, they think of themselves as distinct from them. In particular they have adopted Hinduism, which the hill people have not, and are very conscious of it. Unlike the hill people, their neighbours, they have been Bengali girl, like himself a convert from very slow to respond to the Gospel which has been proclaimed there for more than a century.

Bidya Ratan (the name means Jewel of Learning) had a reasonably good education, and was living in the District of Cachar in Assam. While he was there

he became a Christian. The Gospel was brought to him by Mizo missionaries from the north (Presbyterian) part of Mizoram. Soon he became an evangelist years he had not had any discipline of himself, and worked alongside the Mizos. study and it was not easy for him to His closest colleague was a Mizo, so he tells me, who came from the Chittagong Hill Tracts in Bangladesh, and was baptized by the writer at Rangamati. So Bidya was forewarned about one of his teachers at least when he came to Serampore! In Cachar the predominant language is Bengali. So besides his native Manipuri and the Mizo of his colleagues he has become fluent in that language, the more so because he has married a Hinduism. In her case the family opposition is the more intense because they are of Brahmin cast.

At first Bidya had many a struggle with doubts and misgivings and at one time came near to giving up. So he continued in Missionary work for some ten years.

Then the Mizo Church decided that he should be better equipped for his work by studying at Serampore. For many adapt to the application demanded and the exercise of his critical faculties. However at the end of his first year we are sure that he is capable to do the course.

In some ways he is so simple-minded as to be thought naive. He came to Serampore with a daughter Eunike, and his wife was again pregnant. Mrs Edna Skirrow, who has generally had the care of the ante-natal cases, was away for the first three and a half months of the year. The other ladies, wives of teachers, were very worried about her; she was not well nourished, and blood pressure was too high. But Bidya was not worried. I do not mean that he did not care, but he said that prayer was all that was necessary. I am glad to say that in the event all went

KHUP ZA GO also comes from Manipur, Burma and further south in that country. but his background is quite different from Bidya Ratan's. He belongs to the Chin people, the Tiddim Chin. They are of the same racial group as the Khyangs Bawms and Pankhous of the Chittagong Chins are predominantly of North-West

The national border runs through the Chin territory. Christian Chins try to maintain communications with each other but there are difficulties.

Hill Tracts and the Mizos of India: but the Chins not so very long ago were a head-however gentle and eager to spread the hunting people. I recall that in 1960

when I had the privilege of attending the Burma Baptist Convention some of the Chin Baptists produced a role-play type portrayal of their work among remote Chins still at heart head-hunters. Those who have become Christian are, good news.

While he was at Serampore, where he came for further education, Khup Za Go had a traumatic experience. His first wife had died, leaving no children. They waited a long time, he and his second wife, before the first child arrived. The delivery was difficult, and when the child came she was very ill with a rare disease. A German lady, Mrs Kloss, was at that time the medical in-charge and with my wife's help nursed them. They went for better accommodation and proximity to medical aid to our BMS guest-house, in Calcutta – '44' as it is affectionately known to India Missionaries. Within two weeks the baby died. Dr Kloss conducted the funeral at the Danish



Rev Khup Za Go and family

well and they had a son. He is called Timothy — the New Testament one was son not brother of Eunike, but no matter.

While going on with his studies Bidya has been taking part in the life of the local church, and the members find his ministry very acceptable. At Serampore we have so very few students and staff who are competent in the Bengali language. In my time we have had only three students from West Bengal and one from Bangladesh, so the local Bengali Christians treasure those who can minister to them in their own language. Last Autumn when I was giving baptismal instruction to some, I fell ill with hepatitis, and Bidya took over.

He has two more years at Serampore. Presumably he will remain in the married quarters, and so will be able to minister in the vacations when there are no classes. Then he will return to Cachar. A few years ago there was an article in the *Missionary Herald* about Lal Than Zuava. A Baptist from South Mizoram who serves in the Mizoram Baptist Missionary Society. He is currently seeking possibilities of working in Thailand, and of becoming a Thai citizen.

Another Serampore student in the Mizoram Baptist Mission is Dhar Kumna. His mission field is the Northern part of West Bengal. It is 2-300 miles from Serampore and close to the BMS former station of Jalpaiguri. It is so different from his own Mizoram, where formerly he was a pastor close to the Bangladesh border. He knew there our Baptists in Sajek. Being a missionary in India raises for the Indian as many problems as it does for the Western missionary (except that he does not need a visa and a long air journey). Certainly he has problems of education and the pressing question whether his family should stay with him, or can he leave them behind at home, hoping to get leave to see them at least sometimes. DHAR KHUMA needs our prayers.

Cemetery at Serampore, one of the sad things that stand out in the memory of Serampore days for us.

However God has blest the couple and given them a son and daughter. The first is called Carey, having been born on August 17th, the day of Carey's birth.

Khup Za Go has a great interest in his own language, especially as the vehicle of the good news of God. He has been engaged in the translation of the Bible into the Chin language. This has led him into an interest into linguistics and the comparative studies of the languages of the Lushai-Chin group.

Since putting the translation into the press he has been appointed to the Christian Literature Centre at Gauhati in Assam. He has been Assistant to the Director, but the Director is retiring and Khup Za Go will take his place.

For six months of this year he has been

taking a course at the Polytechnic College, Oxford. It is not the first time he has been out of India, quite some time ago he went to America. It was the Americans who pioneered the evangelization of his people - American Baptist; and Khup Za Go is a Baptist. He seems to have enjoyed his stay in this country, but says he would have liked more opportunity to see the places. However, as was reported in a recent Herald, he did have opportunity to visit the Scottish Baptist Assembly. Also he had experience of Mission England campaigns. But the main purpose of his visit was to learn about the techniques of literature production for the sake of his work at the Christian Literature Centre, while at the same time taking advantage of the libraries of Oxford and London to pursue his studies of his own and related people and their languages. Literature is a very important tool in the work of 'lengthening the ropes', and Khup Za Go holds a key position here.

These students are 'lengthening the ropes'. They are instrumental in spreading Christ's Kingdom in India and beyond. Pray for them. The text of Carey's sermon goes on to speak of 'strengthening the pegs (staves)'. Read the text in Isaiah 54:2 - and don't forget that the previous chapter speaks of the suffering Servant of the Lord. Mission is the fruit of the travail of his soul; the cost of Mission is willingly giving one's life. Some have the task of lengthening the ropes; all have the task of strengthening the pegs, a strong backing in prayer and self-giving for the task of the whole Church.

Tuesday 22nd January

First lessons seemed to go off okay. With each new class the pupils enjoyed my attempts to write and pronounce their names — gorgeous sounds like Babelangi, Njili, Yangbaka, Gwakwa! The majority seem to follow instruction and explanations in English, although I've spent hours making sure I know all the necessary French, too! I'm having to be wary of that dais at the front as I tend to walk around quite a bit and forget it's there — not very seemly to fall off when you're in full flow about adverbial clauses!

School day begins 6.45 a.m. When the bell tolls we go up to church where the pupils have congregated on the steps. We take roll call for the class assigned to our care, and all join the other people on the mission for a short service, hymn, prayer and Bible reading, in Lingala. 7.15 a.m. and they troup up to school for flag raising, national songs and notices. Lessons start at half past. It seems a long morning; my stomach still hasn't adjusted to breakfast at 6.30 a.m. and a six hour wait till lunch.

Storeroom thoroughly cleaned and set up now. Having borrowed milk powder and porridge oats from the others until the arrival of our own food, we're able to have breakfast and tea here. We still have a cooked lunch together as it's easier for the moment.

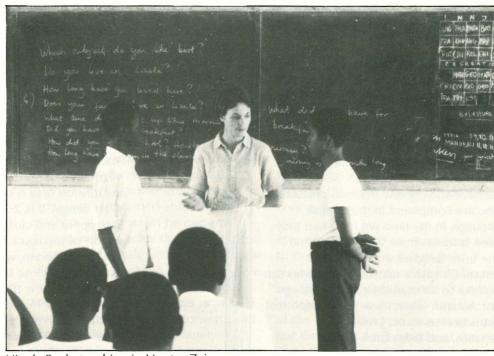
Monday 28th January

Radio transceiver broken; used on a failing battery. Very tired and very hot. Takes ages to prepare even one lesson. Hélène who comes to wash and iron for us has hung everything on the line very tightly, so all the soft cotton T shirts have grotesquely deformed shoulders! Mosquito bites are sore and infected.

Wednesday 30th January

My pupils were being punished when I arrived for the lesson. Not having sung the national songs with sufficient enthusiasm they were 'practising' outside for two whole lessons! Went back home to the chores.

We have a good view of school from one of our bedroom windows, as the ground (grassy and scattered with tall oil



Nicola Beale teaching in Upoto, Zaire

First impressions

Settling into life in Zaire in 1980, Janet Wilson continues to turn the pages of her diary

palms and other trees) slopes up towarc. It the school compound, about 100 yards away. Watched a man shin up a palm tree and hack off a bunch of ripe reddychestnut nuts with a machete. His only support was a rather flimsy-looking loop of fibre wrapped around his body and the tree. The local people use a lot of palm oil in their cooking. Apparently it's red at first, but turns golden brown when heated.

Could hear my pupils; the hearty singing and hand clapping became more subdued as it grew hotter!

Thursday 31st January

Quite good lesson with 5's. Short story, comprehension question (orally), and a dictation. Most seemed interested — it's a good class. Some in 6P can't even cope with the verb 'TO BE'! Lorraine started me on Lingala this afternoon. Najali mwasi (— I am a woman).

Friday 1st February

lan is having to set some exams. He's got to find out what the pupils have done first, using someone's exercise book! lan and Lorraine took the radio to the Catholic mission to ask if it could be repaired. Parts need to be ordered from Europe and may take 18 months. Meanwhile we have no contact with Kinshasa, no idea about planes or boats due, or any other information. No immediate contact with a missionary doctor if we should be sick.

Put some photos and magazine pictures up to cover the grubby patches of wall. Looks more like home. Pastor got some fuel for the generator so we had lights and music on the cassette tonight! A luxurious tea with flapjack baked on the woodstove (my first effort; to make it hotter, put more wood in, to cool it down, take the door off!). We had pai

pai as well — a soft juicy fruit similar to melon.

Sunday 3rd February

Our first Zairian-style communion. Hundreds of people arrived for the service from outlying villages. Very crowded, hot and sticky. A choir slow-stepped into church, singing in competition with both harmonium and bell!

Several groups sang songs, and all the visitors were welcomed and gave speeches. At 11.30 a.m., still with no sermon in sight, we took a short break for some fresh air and a drink.

Monday 4th February

Exams began today and I was invigilating a roomful of pupils, members of two different classes placed side by side to minimize cheating. Everything ready at 8 a.m.; kids seated, paper checked (they provide their own) for crib notes, all books on the floor — but no French exam in evidence! The teacher in charge arrived somewhat late and hurriedly scribbled a few questions on the board.

Tuesday 5th February

Up very early. Ian busy writing an exam he was asked to do last night. Later today he was given two more exams to prepare for tomorrow . . . and that involves not only composing the questions but writing it out on Banda sheet and duplicating over sixty copies, one at a time by hand. The Banda machine isn't in perfect order.

Children are regularly bringing pineapples, avocados and eggs to the door now. I have to run over to Lorraine to get an idea of the price before I start bargaining! Eggs are exchanged for coloured magazines paper, which are in high demand to cover school exercise books. Test eggs in water first, to see if they sink or float!

Wednesday 6th February

Cecilia, the fish lady, arrived with some crocodile meat today! All cut up into big hunks — feet and snout, the lot! We bought a nice lump from the middle — very good!

Saturday 9th February

Exams finished. This morning we arrived at school for the first session to find the teacher in the classroom still *thinking up* the questions!

Helped Martin mark his English papers. Just finishing tea when a group of about a dozen children came to visit us, and squashing two or three on to each chair, they sang a selection of songs in Lingala, French and even English. It was lovely to know that someone realizes we haven't a clue what goes on in church week by week, and that they'd taken to trouble to learn some English and practise so hard. After a while there was a crowd peering through the windows, and more children poured in. . . .

Monday 11th February

Three days off school to get exams marked and reports filled out. Pastor has unearthed the parts necessary to mend the radio, in his office. Wonderful! Apparently they'd been ordered when the same fault had occurred previously. Took the precious bits and pieces to Père Albert, the elderly Belgian priest with long white beard, who mends radios and assorted technical equipment. He should be able to put it right for us now, time permitting.

Wandered around Lisala market and purchased corned beef, matches and soap.

Onions were on sale for £1 each! lan

fancied some for a moment or two. . . . The market's such a hotch potch. Stalls laid out with rusty hinges, sticky boiled sweets, tins piled high with sugar (crawling with flies), black and shrivelled dried fish, lengths of sewing thread hung over a string, high heeled shoes and jazzy bras!

Luke and Katie Alexander arrived from Pimu to spend a few days with us.

Friday 15th February

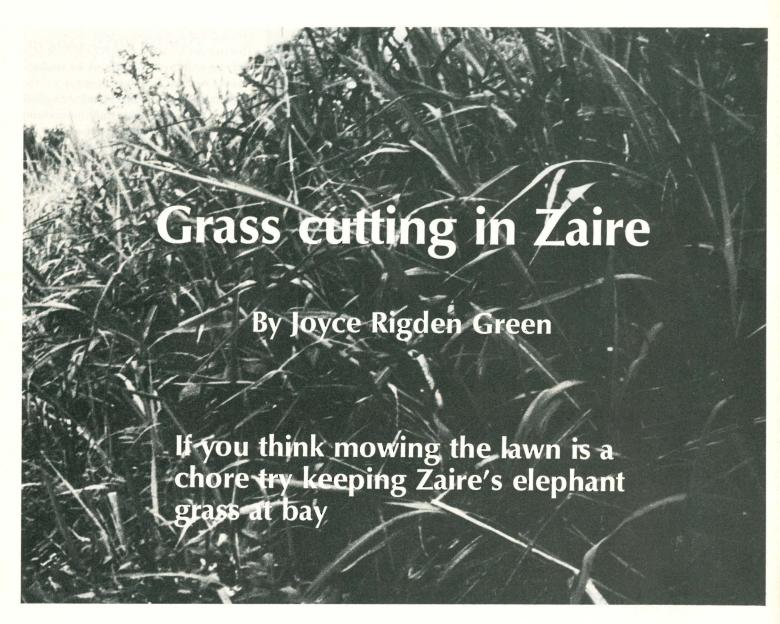
Emergency staff meeting. Our Easter holiday has been moved to February and starts tomorrow! Something about an official directive to change back to the two-term school year from the threeterm school year which was being tried out. It makes more sense to have only two terms, with long holidays in February and August. With three shorter breaks the pupils who have long distances to travel can't get home and back in time! But changing the system half way?!

Some pupils were awaiting money from their families, to travel home at Easter. Now they're stranded at Upoto, and have to fend for themselves, as no meals will be provided for boarders during holidays. Things are so hard.

We'd hoped to visit our colleagues at the Pimu hospital for Easter, but there's no time to arrange a trip now, with the holiday already upon us. Don't know what we'll do with our 'enforced' rest!



Women's sewing class at Upoto, Zaire



DOZING in the garden the voice of the lawnmower is heard. The different sounds, whine, whirr or squeal, remind one of birds marking their territory in the dawn chorus. The sounds, with the smell of cut grass are evocative of the long hot summers of childhood memories. Sitting in the sun I enjoy the peace of a Sunday afternoon with the traffic sounds hushed so that human voices, children calling at play and people talking are clearly audible. It is very like Zaire. My eyes close and my mind wanders into the past. I could be in Zaire but for a single lawnmower called into action . . . yet I do remember hearing one at Kimpese belonging to a Swedish missionary. . . .

Grass cutting in Zaire has to be done by hand and is a communal affair called *Solongo*. Villages are responsible for keeping the grass clear from the village and for cutting it along the roadside into and out of the village. Not all villages are good at keeping their bit of road clear so

it is necessary always to travel with a machete and/or a coup-coup in the landrover, with a rope, spade and planks of wood, the latter in case a bridge needs repairing.

Threat of imprisonment

The Church, Mission and schools are responsible for the land around them and village chiefs have the right to enforce solongo and exact penalties if it is not done. Recently a new chief was appointed to Bolobo town, who was very keen on keeping the place tidied up by a certain time. Three attempts to comply, by the off-duty staff of the hospital, failed to get all the hospital land cleared in time. The chief threatened imprisonment for the entire staff, so an appeal was made to the church for help. (A good way to get the members more involved in their hospital.) They must have responded since the staff are still at liberty.

A similar thing happened at Pimu. The chief brought his wife to the hospital for the caesarian section. While she was in the operating theatre, he noticed the state of the grounds and ordered that everyone including all the staff should go out at once and do *solongo*. Perhaps he was suffering from extreme expectant fatherhood, which made him unreasonable. Dr. Green had to go out and explain that it was impossible to leave the hospital with no staff and that two lives were at stake — his wife's and his, as yet unborn baby's. The chief saw the point.

A green tide

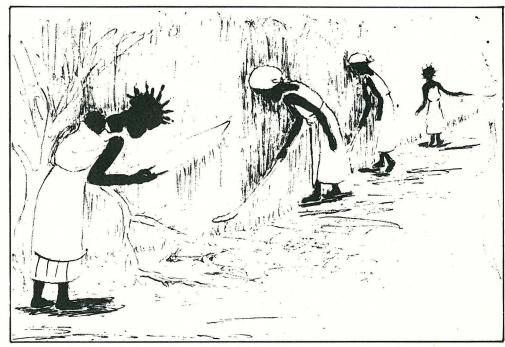
One understands how important solongo is when one realises how quickly everything grows. Elephant grass reaches six or seven feet in a very short time and advances like a green tide which does not ebb; villages, gardens, roads can be swallowed up as if they had never been.

It recalls vividly Jesus' story of the Sower, - the good seed can quickly be choked. So, Solongo has to be done weekly and anyone who can wield a machete has to do so (though it seemed to me that the women often seemed to do most of it). It even has its place in the school timetable. Indeed children are often called out of school if a VIP is expected. When President Mobutu was due to visit Lisala all the schoolchildren from Upoto were sent to help tidy up the town. They passed us on the steep path up the small revine which separates Upoto from Lisala, children of all ages and sizes each with coup-coup or machete. I expected to hear of innumerable cases of children with sliced off ears, fingers or toes queueing up at the dispensary to be stitched up! But there was not one casualty. Children in Zaire learn from a very early age to handle these tools and become extremely expert. A lot of precise teaching time is lost because of grass.

Grass cutting however is not the only obstacle to learning. Sometimes the teachers' pay does not come through for months. Some teachers may be supporting members of their extended family, who helped them when they were studying and now think they are wealthy, and can supply everything they want. They may be at their wits end to find money for them. So, some teachers go off fishing to make a bit of money, others seek other ways - so classes can be stranded. Some times lack of pay leads teachers to accept bribes from parents to give their child good marks. Sometimes immoral teachers threaten to fail girls in their examinations or refuse their true marks in class if they refuse to go to bed with them. It is small wonder that education suffers and our missionary teachers feel frustrated at times because results are poor.

Choking weeds

With the resulting patchy basic education and false results the whole structure of society must surely be affected from practical subjects through to the professions. A recent strike in Kisingani because no pay had come through for months resulted in children not having the basic knowledge needed for their next course and one of our missionary teachers had to spend the first part of the course going through material the children should have known.



Solongo: women clearing a path

Please pray for children who are keen to learn yet have so many hindrances; for the Zairian teachers that they may be kept free from the choking 'weeds' of bribery, and immorality, and for those both Zairian and missionary who labour in love, in and out of school hours to give the children the chance of becoming better citizens and possible leaders of their country; for those who sow the GOOD SEED that they may find new life in Christ.

Zaire is only one window onto a world full of desperate need. Everywhere we look there are broken homes, broken lives, broken hearts.

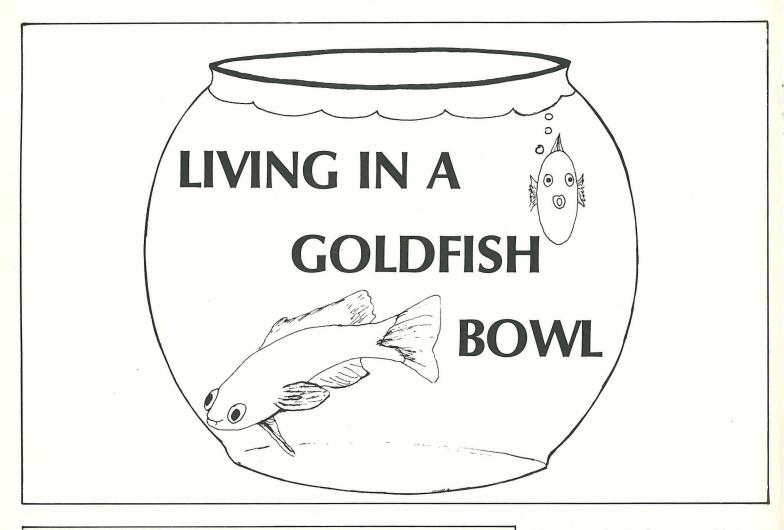
A chill wind reminds me that I am not in Zaire, and I see that my grass needs cutting. How fortunate I am to have a garden with grass and a machine to cut it; a house to live in, health to enjoy them, a country where I belong and hope for the future through Jesus Christ. I'll cut my grass tomorrow, perhaps, but today claims with urgency my prayers and yours for those who have no country, no home, no school, no food and no hope.

We are reminded by the Call to Prayer, issued at the Assembly to the Denomination, that prayer is our duty and our privilege.



Women clearing grass around village

Vivian Lewis talks about the isolat





All eyes are on you

FOR most of us in this country life is lived in a number of circles. There is the circle of our immediate family husband, wife, parents, children, brothers or sisters. Then there is another circle of our neighbourhood – the people next door, those who live in the same road, with whom we can be on varying terms of intimacy. There is the circle of our work — the persons we are in contact with in office, shop, school or factory. There is a further circle of our church life, fellow members of the church, house group or Bible study circle. There can be another circle where we take our recreation, members of a sports club, or friends with whom we share our play.

Some of these circles can overlap to a certain extent, but most of us live half a dozen, fairly separate, lives. We move easily from one circle to another, and

ion and exposure of missionary life

this provides variety and interest for us.

It isn't like that for most missionaries in Zaire. Let us imagine a typical situation. The mission station will be a group of houses in a community, which is little more than a very small village. There'll be a church with schools and possibly a hospital and/or an agricultural project. You will be one of a group of missionaries that could number anything from about four to ten persons. Let's say seven missionaries. Seven white people, whose native tongue is English, in a sea of black people, who talk another language and live an utterly different kind of life.

Didn't choose them

You live with the same six people in a very isolated and closed community. They are your family, your neighbours, you work with them, worship with them, play with them. You didn't choose them, but you can't get away from them. You walk to the end of the dirt road outside your house, and it's forest, and you can't go any further.

The seven of you are under the eyes of the Africans all the time. You are white — and so an oddity. You have to get used to being stared at. People will stand outside your house and watch you — sometimes for an hour or so. You go out and walk along the dirt track and some, children especially, will just follow you, looking at you.

That's the situation you live in twentyfour hours a day, seven days a week. And you could be there for up to a year before you are able to get away for a break. It is like living in a goldfish bowl.

The culture around you is an alien culture. It could take years for you to learn the language to the extent that you can feel at home amongst the people, and especially to be able to appreciate and be spiritually nourished by their worship.

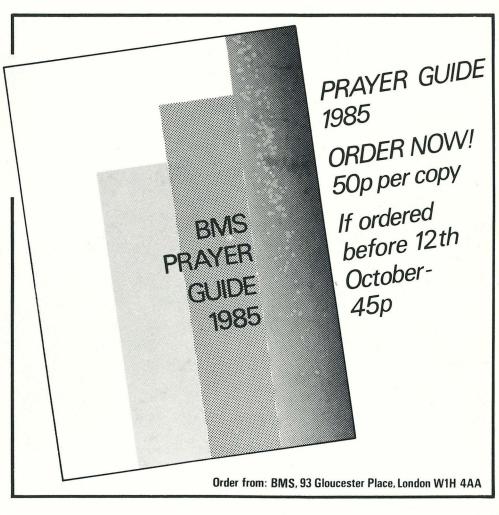
Thrown together

So you are thrown together with the same six people — missionary teachers, nurses, doctors, housewives. None of you feel you have had adequate theological training, but you have to rely upon each other, and your own private devotions, to sustain your spiritual life. And the nearest shop, where you could get some Christian books to help out, may be up to eight hundred miles or so away.

So you live with the same six people, and after months and months of them alone, their habits irritate you, their mannerisms grate on your nerves, you are heartily sick of them, and begin to wonder why ever you came, and however you are going to stick it out.

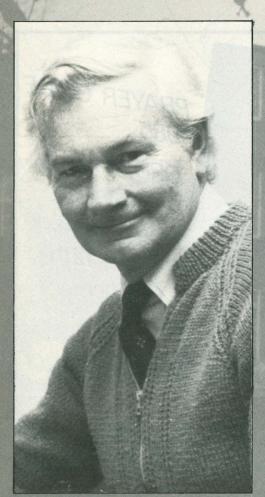
That, you know, is the reality of the situation in which most missionary work is undertaken. Missionaries aren't extraordinary people, but just ordinary people trying to be obedient to God's call in an extraordinary situation; a situation that is demanding, and emotionally and spiritually draining.

What an encouragement it is, therefore, to know that there are, back home, those who are praying for you and supporting you with their love and concern, who understand the pressures under which you are living, and who daily bring you to the throne of grace. Here, then, is a part that every one of us can have in the world-wide mission of the Church and the BMS produces prayer aids that help us to pray with understanding.



Jim Grenfell, tutor at St Andrew's, Selly Oak, continued the discussion on preparing missionaries for work overseas

MISSIONARY TRAINING



Jim Grenfell, from St Andrew's, Selly Oak

STRANGELY enough, although Paul Sheppy's letter in Talkback (Herald July 84) was written in criticism of one section of David Kerrigan's article (Herald May 84) in which he gave some of his impressions of his short time at St Andrew's Missionary College, I found both letter and article encouraging.

It was refreshing to read Paul Sheppy telling us that - 'the point of education is to face the student and teacher in dialogue together with the subject material so that both come to understand more fully the possible approaches from which a selection can be made, . . .' rather than a process which merely re-enforces opinions already held. My colleagues on the staff of St Andrew's would all agree with that and from what I know of David Kerrigan, so would he. I read some of his essay work and he is not afraid to grapple with new ideas and sees value in dialogue with Christians of other traditions and people of other faiths.

Well meaning

Too often these days we find some

students coming to us who have been 'got at' by well meaning but ill informed Christian friends. They, with the best of intentions, tell them that they have heard Selly Oak is too 'Liberal' or too 'Ecumenical' or that we on the staff are 'not even Christians'. They warn that they had better watch out or their faith will be ruined, or the cutting edge of their message blunted.

So a few come 'heresy hunting' from the moment they arrive and, when they meet up with some new thought or a new angle on an old theme, close their minds to everything else we offer.

Thankfully most have proved mature enough to realize that we too, love the Lord and have been deeply committed to the mission of the Gospel of Jesus Christ for a good many years and that we sincerely desire that our students will grow in their faith and become effective missionaries.

Of course, we share this desire with the BMS and with the ministers and members of the home churches of our students. We welcome the close cooperation with the BMS Personnel

Secretary, the Chairman and members of the Candidate Board, who visit St Andrew's frequently to meet the students and monitor their progress. We have also valued the contacts with the ministers of some of our students who have visited us and we would welcome more of these contacts. Some churches have been able to use our students in a variety of ways during the holiday periods and some have been on placement with congregations in multiracial church situations to gain church experience before going overseas.

Over protective

Occasionally we find ministers and lay church leaders, who seem to be a bit over protective of their young candidates. I can understand their feeling for I am a pastor too. They are afraid we might question their faith and their calling. In one respect they are quite right we will raise questions and we would be failing in our duty if we did not. It is a serious business being a missionary and if someone has made a mistake it is better to find out early before too much damage is done. If they have a real faith and are not mere 'spiritual clones' they will grow and their understanding of their calling will develop. They may not always like the process for growing can be painful, but where there is no growth there is no real life.

I came into my present post as a tutor in a Missionary Training College partly because of my 20 years experience in Angola and Zaire. I went back there in 1975 after an absence of four years in the home ministry in Nottingham. From the moment I got back, in addition to my work amongst Angolan refugees, I found I was frequently drawn into pastoral work amongst missionaries. Not just BMS, but also American, Canadian, and Swedish missionaries and volunteers from a variety of societies and organizations as well as Angolan and Zairian church leaders.

Culture shock

Too often it seemed that young missionaries were getting into problems and tangles, due in part to their own enthusiasm together with a lack of experience. In some cases there was a complete lack of awareness that attitudes

and methods, which were effective in their own culture, might not be acceptable or effective in another. Some had never come to terms with 'Culture Shock' and one or two were wallowing in self pity. Some had little understanding of the relationships between church and mission in the post independence era.

Of course this was not the whole picture, for the majority were effective and able people, who had come to terms with the difficulties, and were obviously doing very useful work and maintaining a fine witness.

The tensions, frustrations and dangers experienced by people who go overseas with mission and church agencies may be different from those of thirty years ago but they are just as real. Frequently there are fewer experienced colleagues to give help, advice and encouragement. As always missionaries have either got the spiritual resources, the skills, the necessary insights and the endurance to survive and become effective workers, or if not, they become part of the problem, a burden to themselves, their colleagues and a hindrance to the witness of the church.

Preparation for mission must take all this into account and do more than give useful information about the country to which a candidate is to be sent, Most problems encountered by missionaries these days can be fitted into one or more of the following categories. Problems associated with the conflict of cultures, personality problems heightened by living and working in community, a sense of frustration because the work proved to be different from cherished expectations, an inability to adapt to changing circumstances, and an inadequate spiritual experience. At times breakdowns in health also have their roots in these matters.

Theological issues

What about theological issues? Don't they cause problems for missionaries?

At times they do. Missionaries are a strong minded group of people and it would be surprising if they did not have differences, yet frequently they find they can manage to co-operate effectively with Christians of other traditions and theological standpoints than their own, as they work together. They discover that their mutual love for Christ and the people Christ loves is far bigger than their theological differences and the particular jargon they use to express them. Where theological jargon does divide, it is often just a symptom and the main cause of division can be traced to one or more of the five problems I have suggested.

I think the Editor in his comment at the end of Paul Sheppy's letter effectively dealt with the question raised about the need for a 'Conservative Evangelical' lecturer. At St Andrew's we feel that those involved in the training for mission programme benefit from being in dialogue with Christians of several shades of opinion, so that they can learn from, and contribute to, the learning of others. The tragedy is that too often Christians stick labels on other Christians, so sure that they have nothing to learn from them!

MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD

Young People's Views Of BMS



Tim Doucy — Group Leader (Left); Andy Bruce — President of Penzance A (Right)

HOW can the BMS improve its image among young people? This was the question posed at the BMS Summer holiday in Penzance.

'BMS does not seem to appeal to young people, and we felt that the image needs to be improved,' reported Andy Pegg one of the holiday makers, and missionaries Trevor and Stella King. Their group produced a questionnaire which was distributed to all those present. It examined two aspects: What do young people know, and how should presentations be made?

'We distributed 68 questionnaires and 55 were returned. Everyone knew that BMS was involved in Zaire, but only 31 thought that we worked in Angola. By contrast 34 thought that Zambia was a BMS field.'

'Correctly, 31 believed that two thirds of the world are malnourished. Most thought that 100,000 people die each day from starvation — the actual number is 10,000. In regard to British aid 30 reckoned it was less than 0.5 per cent of our annual wealth, but 31 thought that it should be over 5 per cent. (How do you release so much money? Cuts in armaments, health, education?)

No one had a clue about the distribution of the world's religions, but 30 were right when they said that nearly half the world's population has not heard the Gospel.'

The favourite ways of presenting missionary information were by games, video and film, and through sermons and talks. Only 14 thought that missionaries should show slides but 39 thought they should be the main presenters, although some believed that the churches themselves should be the main agents in missionary education. The majority thought that there was insufficient missionary interest in the churches. Only

eleven read the *Herald* and 23 did not know about *Look*.

There were several criticisms of missionary deputation, which included inadequate and unprepared speakers culturally at variance with their audiences; a lack of background information; too many unpronounceable names in too short a time; outdated films; slides of landrovers and sunsets.

They thought that churches should be linked to missionaries by prayer and correspondence, and that those missionaries should be sent to the link churches for deputation. They suggested sponsoring missionaries and projects and using case-studies when presenting material in the churches.

'Churches should be involved in continuous all the year round activity and they should be stimulated by their local missionary involvement to create a vision for the world.'

The young people would like to see video films produced, more dramatic presentations and a BMS rock group. 'It would be a good idea to involve more pastors from abroad and to use the strengths of the missionaries rather than assume that they are all good presenters.'

'Congregations should be prepared for deputation by distributing handouts about the missionaries and their fields and there ought to be well laid out displays of the country and the missionaries' work.'

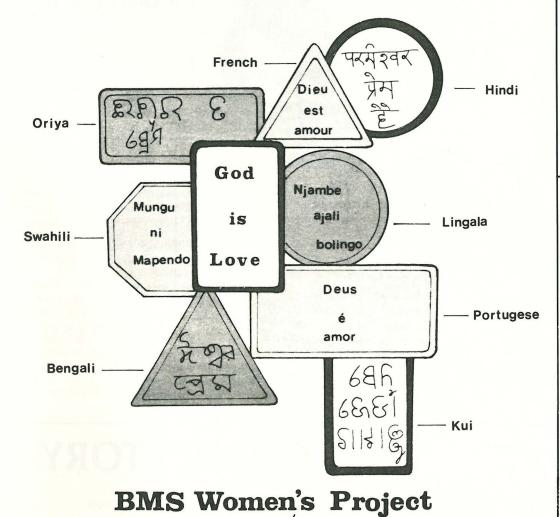
'Missionary education should be linked with an emphasis on a change of lifestyle towards "radical" Christianity, a commitment personally and therefore within our own communities.'

The Society would say that some of the things are already being done or encouraged. But the message evidently is not getting across. What do others think?

Liz Hall — Group Leader



MAKING IT PLAIN



Attention Everyone!

On 18 November, *This Week's Good Cause* will be the Community Health Outreach Project associated with IME, Kimpese, Zaire. This Radio 4 programme follows immediately after *Sunday*, and the appeal will be made by Dr Stanley Browne, the chairman of the Medical Committee of the Conference for World Mission.

Roof needed

READERS may remember that the church at Pimu, Zaire, was destroyed by a storm about two years ago. It was repaired, using local materials, and with the help of Luke Alexander and a team of workmen.

The need for a new roof, however, caught the imagination of Mr D W Hopkins, the father of Dr Adrian Hopkins of Pimu, and he has been very much involved in drawing up plans.

He has been in touch with the Swedish Baptists about the construction of an aircraft hangar which he saw at Semendo in Zaire whilst on a visit to Adrian and Sylvia. The Swedish Baptists have been able to give him details about this hangar and he has incorporated some of the ideas into a design for the church roof at Pimu.

A speaking in tongues?

AT St Mary's Baptist Church, Norwich, Whitsunday was combined with the Parade Service of the Girls' Brigade.

We obtained from some missionaries the rendering of Acts 2:11 in Oriya, Nepali, Bengali, Hindi, Portuguese, French and Lingala, and copied them out on posters. We funked trying to copy out Urdu!

When the Pastor had read the opening verses of Acts 2, the girls held up the posters and said together in the languages that they carried: 'We hear them tell in our own languages the

wonderful works of God.' This gave something of the flavour of the Babel on the first Pentecost.

1984/85

Later, in pairs, they said their verses one by one, indicating what language they represented, even if their pronunciation was not exactly of native quality. The Pastor related this to the map of BMS work in Asia, Zaire and Brazil, to develop the theme that the Gospel is for all people. The message was brought home to the congregation when he reminded us that the ends of the earth also include the suburbs of Norwich.



Two New Secretaries



At BMS



JOAN MAPLE, a former Zaire missionary, has joined the Secretariat at Mission House. She has taken over as the Personnel Secretary and will be receiving all enquiries about missionary service overseas.

Joan is a member of Greenford Baptist Church, Ealing, where she was converted and baptized. Formerly a primary school teacher, she entered Spurgeon's College in 1973 and studied for a BD degree. She was accepted by the BMS in 1976 for missionary service and in 1977 left for Zaire to teach in theological schools. She served both in Yakusu and Bolobo before returning to the UK in 1982. Since then she has been teaching in a middle school.

ANDREW SMITH is our new Secretary for Audio Visual Communication (note the new title). He is a member of Tonbridge Baptist Church, where he is a house group leader, but he was converted in the USA in 1973 when he was staying at Minneapolis, Minnesota.

Andrew has worked for the Ministry of Defence for 10 years and is experienced in all aspects of photography, 'film making and video.

He and his wife Elspeth have a one year old son Graham.

Greetings from Bangladesh

SOME friends may remember the visit to Britain last year of the Rev Robert Sarkar, then a minister in Dhaka. He has moved to a different part of Bangladesh to the small group of churches in the Jessore Union.

He has recently written: 'Greetings from Narail. I have been stationed here since February and I am enjoying this totally new type of work of evangelism among Hindus in a new situation. My family is the only Christian family in this town. Do pray for us please.'

Another person asking for prayer is John Halls. John is a volunteer sent out by the BMS to work with the United Mission to Nepal. He says that he and others are now working on the construction of an extension to Tansen Hospital, something which is very badly needed.

Enter into an experience of partnership with Christians in Bangladesh and India

VENTURING into BENGAL

A THREE WEEK TOUR

22 March-14 April 1985 (there may be slight alterations in dates to fit in with flight schedules)

16 days in Bangladesh — Dhaka, Barisal, Chittagong, Chandraghona, Dinajpur.

3 days in India - Calcutta and Serampore.

Priority given to age-range 18-35. Applicants should be of sound health, able to withstand a hot climate, to travel by air, rail, river steamer and coach, and to appreciate simple meals of rice and curry.

Accommodation shared rooms/dormitory.

Must be willing on return to share experiences with the churches. Two days briefing beforehand.

For further information and application forms write to: The Young People's Department, Baptist Missionary Society, 93 Gloucester Place, London W1A 4AA.

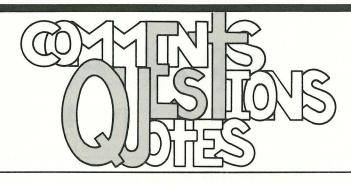
COVER STORY

Members of the Girls' Brigade, Balangir, Orissa, India.

Just before Carole Whitmee came home on furlough last year, she visited the Girls' Brigade International Council Conference in Singapore. 'I was taken by surprise at the interest shown for GB in India,' she says, 'and also the excitement at the possibility of extension there. In the Church of North India, the Rev Daniel Francis is anxious to see companies of the Girls' and Boys' Brigade started.'

Whilst she was home Carole received several invitations to visit groups in Jabalpur where there is interest in starting GB companies. Similar interest is being shown in part of Cuttack and from Calcutta. 'It seems as if the door is opening for extension of GB in India. This is exciting and we look to the Lord to continue to work, to lead and to guide so that His will may be done.'

However, although the Balangir company continues the extension work has not yet got off the ground. The Rev Daniel Francis has not yet been able to visit Carole and her work, although he has made several attempts.



By DEKA

AT what level should we pitch our lifestyle, in order to follow Christ faithfully here?

So questions a missionary in Brazil after describing how families daily go begging from door to door, and how children forfeit the possibility of going to school by trying to help the family income by selling oranges.

QQQQQ

Or listen to this -

Life is very hard for many Zairians. For example, I used a black bin-liner to prevent water leaking from a large oil drum which I had in my kitchen. As the leakage continued, I used the bin-liner to put rubbish in and later threw it away. However, André, who helps around the house, asked if he could have it to use as a raincoat.

What can/should our response be? I do not know, but I am sure that these situations ought to say something to us. What standard do we use to pitch our life-style? That of our neighbours, or others living in the same area? Do we think, 'I must not let down my colleagues at work?' What are the cries of millions trying to make us hear? What does the Bible say? What is Christ asking of us? Each of us has to make our own response. Do we need to think a bit more about our life-style?

Yet, in many ways, we appear to be so poor compared with some of our fellow Christians. Our inner, spiritual needs are the same, but sometimes the many trimmings of our life seem to make it harder for us to have a living faith, than for those who cannot take basic daily

necessities for granted. Do you remember that at this year's Baptist Assembly, when a Brazilian pastor was asked what he felt we could learn from the church in Brazil he replied, Enthusiasm, and a zeal for evangelism.' A couple returning to Brazil after furlough have written:

We did not realize how much we had missed Brazil until the first Sunday back. . . . We experienced a spiritual renewal — a breath of fresh air that we had not found in Britain. Strange, isn't it, but we needed to come back to Brazil to renew our vision and vitality.

QQQQQ

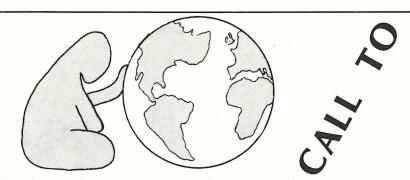
Well known, and much loved verses of Scripture can so often take on a new meaning in most unexpected situations, and what a missionary from Zaire has written sums up the kind of thoughts I have been struggling to express:

Last Friday I went along to the Women's meeting - I confess more from a sense of duty . . . I can't now remember what the speaker had to say but my mind was caught by the words, 'If I have all knowledge . . . faith to remove mountains . . . give away all I have, but have no love I am nothing. . . . ' It set me thinking, I wonder what picture we present to those around us? Are we so busy in noble works that love has worn thin and instead of the patient and compassionate love of Christ coming through, a harassed and irritable attitude is what sometimes comes over? This I'm sure doesn't apply to just missionaries either. Anything under pressure changes, whether it's food, water or people, and missionaries are not exempt. . . . Maybe you know the feeling. Yes, we're reminded that all our activity however essential and noble is worthless if we haven't love . . . but also never ends!

BMS STAMP BUREAU

The extensive stamp collection of the late Mr C H King, former Chairman of the Society and an Honorary member of the General Committee, has been donated to the BMS in accordance with his wishes. It is now in the hands of the BMS Stamp Bureau. The Baptist Missionary Society gratefully acknowledges this gift.

Further details of the Stamp Bureau may be obtained from: R B Camp, 3 Barnfield Crescent, Wellington, Telford, Salop TF1 2ES



PRAYER

1784 - 1984

Home - Sharing in Mission 30 September - 6 October

THE month of October is a good time for the BMS to remember its roots. On 2 October, 1792 the Society was founded, not because of some vision from the 'top' — our denomination doesn't work that way — but because a group of working pastors in the Northamptonshire Association had caught the missionary vision.

Ever since the BMS has functioned because of the support in prayer and giving of the local churches. There is no Baptist Missionary Society apart from the Baptist Churches in Britain. The General Committee and its sub-committees are manned by folk from those churches and elected by the associations. Most of its missionaries first heard the call to serve abroad within their local church. For nearly 200 years British Baptists have been able to share in world mission through the BMS. The job is not yet complete and the Society still needs the active support of the unions, associations and churches in Britain.

Brazil - São Paulo 7-13 October

THE city of São Paulo is one of the fastest growing in the world. It has a population of about twelve million and reflects Brazil's successes and problems. Modern industry, high rise luxurious apartment blocks and urban highways are there alongside the abject poverty of the shanty towns.

The São Paulo Baptist Convention has its headquarters in downtown São Paulo and its member churches are scattered all over the city and state. These churches range from communities of the highly affluent to the very poor.

Frank and Dorothy Vaughan are working in evangelism and social services in the shanty town area of Cotia. Gee and Maggi Hemp have just supervized the moving of the BMS Hostel back to Vila Sonia, whilst at Campinas the Draycotts and Wielands are well through their language training.

Nepal-UMN Health Services Board 14 - 20 October

ACCORDING to Nepal government statistics nearly one in five children die before the age of five. This emphasizes the great task which needs to be done in primary health care and preventive medicine through clinics and advice given in village situations. The need is there too in hospitals which have crowded outpatients' departments and very limited facilities for inpatient care.

Anne Matthias is working in Kathmandu as a consultant with the Health Services Board. Stuart Little is at Tansen, where a

new extension is being constructed with the help of a BMS Volunteer. Stuart is a dentist, involved in preventive medicine and education as well as routine dental work. Kin and Sue Liu have moved to Patan Hospital to do laboratory work, and they will be joined by physiotherapist Isobel Strang when she has completed her language training.

The other new BMS members with the UMN are Doctor Ian and Sally Smith now working at Amp Pipal Hospital.

Jamaica 21-27 October

AS in many other parts of the world Jamaica is facing severe economic problems. The country has to import a great deal of what it needs and this is plunging it into debt. The government is trying to encourage the tourist industry, but this is bringing it into conflict with the churches who are afraid of the gambling and gangsterism which is associated with it.

The Jamaica Baptist Union has 274 churches and just over 40,000 communicant members. Some of the

city churches of Kingston are involved in a total ministry — medical and dental services, a nutritional programme, as well as preaching and evangelism.

David Jelleyman, after a lifetime's service in Jamaica has just retired. He has been teaching at the United Theological College of the West Indies, and Christine, his wife has been teaching at Calabar High School. The BMS has been asked to find someone to replace David.

Gift & Self Denial Week 28 October - 3 November

IN the Old Testament the motive for sacrifice is thankfulness for God's mercy. In the New Testament too we cannot escape the message of God's grace. He gives to us in Jesus Christ even though we do not deserve it, and it comes with overwhelming generosity and power.

It is this measureless liberality of God's love in Jesus Christ that moves us to give of ourselves in return.

The phrase 'Gift and Self Denial' is one we have used for many years. It seems stark and forbidding, but it isn't. It speaks of what we joyously offer of ourselves to Christ for his work today through the BMS.

Look graciously upon us Lord, And give us Thoughts which pass into prayers, Prayers which pass into love, Love which passes into life eternal.

MISSIONARY MOVEMENTS

Arrivals

Mrs M McVicar on 11 July from Dhaka, Bangladesh.
Dr E J Marsh on 15 July from Berhampur, India.
Miss N Beale on 17 July from Upoto, Zaire.
Mr & Mrs D P B Davies & family on 17 July from
Kinshasa, Zaire.

Mr & Mrs M Sansom & family on 17 July from Upoto, Zaire.

Miss O Satterley on 17 July from Pimu, Zaire. Rev C & Mrs Spencer & family on 17 July from Yakusu, Zaire.

Dr D Withers on 17 July from Pimu, Zaire. **Rev N B McVicar** on 18 July from Dhaka, Bangladesh.

Rev D W & Mrs Doonan on 20 July from São Paulo,

Rev M L R & Mrs Wotton on 28 July from Curitiba,

Rev D A & Mrs Brown & family on 30 July from Porto Velho, Brazil.

Miss P Woolhouse on 31 July from CECO, Kimpese, Zaire.

Miss G Hunter on 31 July from IME, Kimpese, Zaire.

Departures

Miss B Earl on 3 July for Pimu, Zaire. Rev F & Mrs Mardell on 9 July for Dhaka, Bangladesh.

Miss W Aitchison on 15 July for Tondo, Zaire. Mr & Mrs D Drysdale & family on 15 July for Kinshasa, Zaire.

Miss A Isaacs on 18 July for Upoto, Zaire.

Mr & Mrs I Wilson & family on 24 July to Upoto,
Zaire

Mr & Mrs C Laver & family on 30 July to Chandraghona, Bangladesh.

Miss E Gill on 31 July to IME, Kimpese, Zaire.
Miss C I Strang on 24 July for Patan, Nepal.
Mr & Mrs M C Wheller & family on 24 July for Butwal, Nepal.

Miss J A Willis on 24 July for Butwal, Nepal.

Deaths

On 30 July, Miss Constance Ada Hawkins, SRN (India 1928-34 and 1937-60) aged 83.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (11 July-7 August).

Legacies

	± p
Miss R V E Darratt	100.00
Miss W E Evens	1,000.00
Irene Sophia Griffiths	500.00
Mrs L S Lugg	1,000.00
Mrs L E Pay	1,189.47
Miss A C Silcock	200.00
Mr D Thomas	100.00
Mrs B R White	300.00

General Work

Edinburgh: £50.00; WAM: £20.00; Cymro: £50.00; FAE Aberdeen: £10.00; Anon: £5.00; Anon: £5.00; Anon: £5.00; Anon: £00; Anon: £100.00.

Medical Work

OAP: £20.00; Herne Bay: £10.00.

Women's Project

Anon: £5.00; Anon: £25.00.

Relief Fund

Anon: £5.00.

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- * HOLY LAND GUIDED TOUR



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1985 Brochure available Mid-October

Please write to:

Baptist Holiday Fellowship Ltd. (MH) 1 The Esplanade, Minehead, Somerset TA24 5BE

NOTICE BOARD

SITUATIONS VACANT

The following missionaries are needed to serve in:

Angola

Minister to help in theological education and administration Builder

Sri Lanka

Minister to help with training programme

Zaire

Nurses (SRN - SCM)

Fuller details from The Personnel Secretary

HAVE YOU ORDERED YOUR MISSIONARY HERALD FOR 1985?

Contact your Church Magazine/Missionary Secretary

PRAYER GUIDE 1985

50p per copy. If ordered by 12 October - 45p.

WOMEN'S MISSIONARY CONFERENCE

MISSION HOUSE, LONDON

SATURDAY 17th NOVEMBER 10 am-4pm £3 - including morning coffee, lunch, afternoon tea Details from Miss Sue Le Quesne

WOMEN'S MISSIONARY CONFERENCE

NORTHERN COLLEGE MANCHESTER

SATURDAY 20th OCTOBER 10 am-4pm

£3.50 — including morning coffee, lunch, afternoon tea Details from Miss Sue Le Quesne

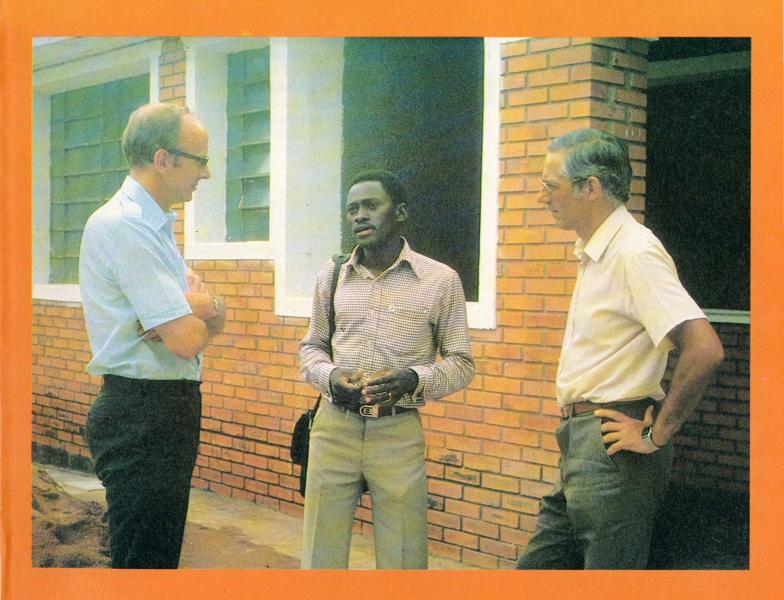
Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY

HERALD

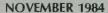
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

NOVEMBER 1984 PRICE 20p



Discussing theological training in Mato Grosso do Sul, Brazil







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We share in the work of the

Church in:

Angola

Nepal

Bangladesh Brazil

Sri Lanka Tanzania

India

Photoset and printed by Stanley L Hunt (Printers) Ltd Trinidad Rushden, Northamptonshire

Jamaica

Zaire

COMMENT

A RECENT television discussion suggested that Britain today is a country where hope is dead. People have no clear vision of the future and so have no goals at which to aim, no sense of purpose in their lives. There is no point in planting trees for the next generation which may not live to see them.' The speakers seemed to be describing a country of helpless fatalism. There is nothing I can do and so I shall do nothing."

Whilst this may be an exaggerated view, don't we all share to some extent this feeling of helplessness in the face of world forces over which we have no control? Yet is it right to say that we can do nothing? Of course the work is God's. He is the author of our salvation. Through His Son Jesus Christ He reaches out in sacrificial love to redeem the world. But we fall into the same trap as Carey's critics if we leave it there. All Christians have been recruited to be God's coworkers, to share with Him in the task of bringing 'good news to the poor, liberty to the captives, sight to the blind, freedom to the oppressed and to announce that the time has come when the Lord will save His people.'

Point and purpose

This most of all gives point and purpose to our lives as Christians. Not for us the depressing state of helpless inactivity. Not for us the comforting irresponsibility of leaving it to 'them' to sort out the world's mess. The job has been given to us and it is both exciting and challenging. The age of colonialism may be past. There may be no new lands to discover and conquer, but there is still a world to win for Christ. There is something we can do!

The question remains of course, 'Are we prepared to do it?' The Baptist Missionary Society exists to help Baptists in Britain to share in God's exciting, purposeful work worldwide. To share in the work of theological education and evangelism in Brazil, described by John Clark this month, where they are training more ministers than they appear to need because they believe in God's future. To share in the work in Bangladesh, where Gordon Soddy began his missionary work 50 years ago, where there are a different set of challenges. To share with God, and with Christians everywhere, our corporate task of healing the world's wounds.

There is nothing we can do? There is more than enough to do for those who are willing to follow where Christ leads.

MISSIONARY HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY 93/97 Gloucester Place, London W1H 4AA

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ISSN 0264-1372

John Clark looks at the theological education explosion in Brazil

THE rapid expansion of the evangelical churches in Brazil has been well documented. The growth of the Baptists from five members in 1882, to over 500,000 today is also familiar throughout the BMS involvement in the work. What is not so well known is the explosion in theological education taking place in Brazil, particularly among the Baptists.

The ground work for theological education in Brazil was done by the Southern Baptists. They encouraged the National Convention to set up three Seminaries in Brazil; Recife for the North, Belem, to serve the Equatorial region, and Rio for the South. These seminaries have been heavily dependent on the American mission board for money and staff. The board refused to give money or personnel to other Seminaries, though this policy has gradually been changing. Any attempt to set up other Seminaries was resisted by the National Convention.

The arguments for keeping just three seminaries were basically:

1) Academic

There is a shortage of qualified teachers for theological education in Brazil. The opening of too many colleges would lead to a diminishing of academic standards.

2) Economic

Scarce resources need to be used wisely. The setting up of a Seminary involves a high capital investment. It makes better economic sense to have students concentrated in larger groupings.

3) Doctrinal

The Brazilian Baptists strongly influenced by the Southern Baptists put a strong emphasis on doctrinal unity. The Convention can control the teaching more easily in a few large units under central orientation, than in a decentralized system.

HUMAN STUPIDITY OR DIVINE FOLLY

The first break in the system came with the setting up of the São Paulo Seminary. It differed from the other three in that it received no financial help from the National Convention, it was controlled by the State Convention, and courses were at night for students who needed to work in order to finance their studies.

Over a period of time other states followed the São Paulo lead in setting up their own colleges. One of the early ones was in Curitiba where the BMS have staff. The main justification for opening new Seminars has been the

tendency of the three major seminaries to produce a highly trained elite, out of touch intellectually, spiritually and socially with the majority of Brazilian Baptists. Certainly it has been difficult to get men trained in the large urban centres to return to the interior. When they do come they tend to move on very quickly or face major adaptation problems.

The slow trickle had become a mighty flood! In the last ten years over ten new seminaries have been opened. New ones are due to open next year. In 1984 there



John Clark, Missionary in Brazil teaching at one of the theological colleges are around 4,000 students in our Baptist seminaries. If the present rate of growth continues, in 1985 there will be over 4,500! Something more than dissatisfaction with the national seminaries obviously lies behind this explosion.

On the negative side, having a seminary has become a kind of status symbol. There is prestige in being a seminary professor. Pressure comes from pastors who see an opportunity to teach being created. Those who have a particular doctrinal axe to grind will put pressure on for a seminary with their view point. One of the latest seminaries to be started has largely come into being through a group unhappy with the 'official' teaching on the millenium.

Positively, Seminaries are being seen as urban mission centres, as well as training centres. David Phillips, a Canadian missionary, who teaches at the Campo Grande Seminary, has done an interesting piece of research on the effects of the founding of our Seminary on church growth in the city. Since the Seminary started there has been a dramatic increase in church growth.

Another factor has been the increase of students offering for training. The growth in State run seminaries has seen no reduction in the numbers going to the National seminaries. In fact, Rio Seminary with over 500 students, is full to capacity. It is more and more seeing its role as providing the teachers for all the

seminaries that are springing up. It has a well developed masters degree programme, and is working towards implanting a doctorate programme.

This explosion in numbers requesting training raises some fundamental issues. These issues we will consider shortly. Yet even allowing for the fact that some students may have misunderstood God's call for them and that others may be studying for ulterior motives, this army of Christians prepared to make considerable sacrifice in order to study for the Lord's work is cause for praise to God. To Him be the glory.

IN THE LAND OF BLIND MEN, A MAN WITH A WHITE STICK IS KING!

This slight variation of an old proverb sums up so much of theological teaching in Brazil. Many of our teachers do not have even one eye. The multiplication of seminaries has undoubtedly led to a lowering of academic standards. This is not to say that there are not some fine Brazilian teachers around, but they are being spread increasingly thinly.

There are no relevant external controls over degree awarding in our Seminaries. This means that a diploma is little more than a certificate of attendance at the Seminary. Though some students graduate having done work of a very high calibre, others are little more than literate. There will be no distinction

between their degrees. Neither will there be any external assessment of results.

Yet academic excellence is only one aspect of training for the Kingdom. One of the advantages of the situation is the drafting into theological education of many fine ministers, though not 'academics' they bring to the classroom a wealth of experience of the day to day life of the churches. There is no danger of our students becoming isolated from the believing community. They are being trained by men who know only too well the difficulties of bridging the gap between the lecture room and the pulpit.

IS SMALL BEAUTIFUL?

World wide the pressures are on academic institutions to go large. It's the only way of rationalizing resources we are told. Certainly large institutions can supply a range of options and back up resources, that our smaller seminaries can never match. Yet so often we are sought out by students reacting against the massification of theological education. They find in the more personal atmosphere of our seminary opportunities for growth and development in so many areas.

DO PART TIME STUDENTS MAKE FOR PART TIME MINISTERS? ARE PART TIME MINISTERS A BAD THING?

One of the big debates raging in theological education circles in Brazil is over the best way to operate the course. Should the courses be full time, with students giving up their secular jobs to devote themselves fully to their studies? Or should the courses be at night to enable the students to work and study? Our seminary at Campo Grande couldn't agree on the issue and so has both courses. We get the best and the worst of both worlds! However it has given us a chance to compare the relative merits of both systems.

The night course obviously offers financial advantages, especially in a situation in which there are no educational grants, and in which finance



One of the theological colleges

Thousands of Baptists from many nations will gather in Los Angeles, California, USA, from July 2 through 7, 1985 at the **15th Baptist World Congress.**

This will be a unique opportunity to experience the true unity of the worldwide Baptist family, make new friends and renew old acquaintances. Bible studies, prayer fellowships and activities for all ages will be a part of the daily program. Outstanding

international speakers and choirs will make this Congress an unforgettable experience.

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lrkness into the

from churches is hard to come by. It also teaches the student to make the maximum use of his time. Yet a system in which the student comes to his studies tired after a day's work, and is in the classroom from 7-10.30 p.m. five nights a week, will not be condusive to deep thought or reflection. It also places considerable strain, both physical and social, on the student. When he finishes his course, it is that much harder for him to give up his job to take on a full time pastorate.

The encouraging thing we have noticed is that in the first year the night course is largest, but in the further three years, the day course has more students. In part this is due to the high drop-out rate in the evening, but there is also a transfer of students to the morning as they discover the advantages.

Those who favour a 'tent making' ministry as the answer to the economic realities of Brazilian society tend to favour a 'tent making' theological course. Similarly, those who favour a full time ministry favour full time training. We are beginning to discover that there is room for both.

UNEMPLOYMENT

Will there be enough churches for the students being trained? What other areas of service are open to them?

There are those who are warning that it is human stupidity to accept so many students. There will not be enough

churches for them. Others reply that if God is calling so many, then it is a sign that God is preparing to do great things and we should be ready. Human stupidity or divine folly?

Those who see God's hand in the increased numbers highlight three factors:

- 1) Church growth the Baptist work has grown from such small beginnings. If the pioneers faced with so many difficulties could plant 2,000 churches in 100 years, then with all the resources now available the present day Baptists should be able to do a lot more. The denomination has adopted the challenge of 99 in 9. That is to found as many churches in the first decade of their second century, as in the whole of the first century. They see the rush of theological candidates as God's seal of their plan. Is it? Time alone will tell.
- 2) Missionary expansion one of the features of Brazilian Baptist life has been its emphasis on overseas mission. Even when they were a struggling group at the beginning of the century, a missionary was sent to Portugal. Now the Brazilian Baptist Missionary Society is becoming one of the major forces in world mission.

Many Brazilians believe that God has raised them up for a special purpose. As a third world country they have access to areas from which the more developed countries are banned. Their emphasis on evangelism, and the remarkable church

growth they have experienced makes their missionaries in demand in many areas. Where are these missionaries to come from? They look to the flood of candidates in the Seminaries as the answer.

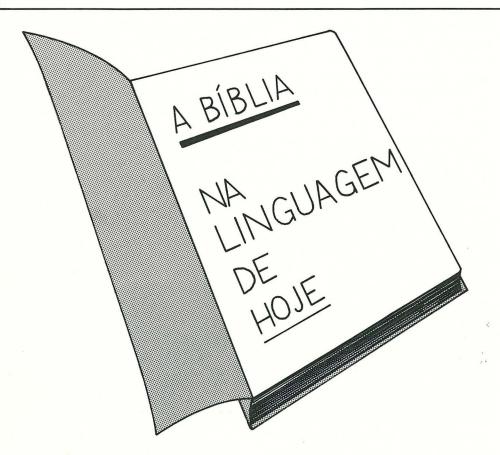
3) Multi-ministries — this a new phrase coming into Brazilian vocabulary. There is a growing emphasis on a more rounded ministry from the Brazilian churches. Whilst continuing with their traditional emphasis on evangelism, many of the younger ministers are calling for more attention to be paid to the social needs of Brazilian society. They are looking for workers to help the churches develop these ministries. Where will they find them? Again the Seminaries are being asked to supply this need. Many of the Seminaries already have special courses to train their students in these areas. Thank you Lord!

Human stupidity? Yes there must be a lot of that, and pride, self-seeking, blindness, and so many other sins by missionaries and nationals alike.

Yet there's a divine folly in the way God is taking the weak, and the rejected of this world and through them demonstrating His power. No there are not many wise among us, as the world counts wisdom. The great of the world don't appear very often in our assemblies or seminaries. But God is raising a people of power, and it is a privilege to be able to serve and help equip them.

Worshipping with Understanding

As Bob Draycott progresses in language study he enters with more understanding into worship, only to find newer and more demanding challenges



IN a previous article (December 1983) I tried to give readers some insight into what it is like to worship without understanding the words being used. As you study at language school you find that you gradually come to worship with understanding in a new language (in our case Brazilian Portuguese). The former state seems, when you are in it, to be one of great frustration. You discover,

however, that the latter state also has its share of frustrations.

Having been impressed by the fact that nearly everybody brings his own Bible, you discover that the version in use was translated over 300 years ago. Naturally it reflects the speech, vocabulary and style of yesterday. Even the recently revised version does not seem to be greatly used.

There is the dilemma facing the new missionary: 'To what extent should I learn this "extra" language of Zion, which is harder to comprehend and pronounce, when there is, in the New Testament at least, a recently translated common language version?' Yet you are unsure as to how acceptable this newer version is.

Not for any intrinsic defects, but for reasons of tradition, conservatism and economy. For the majority of Baptists a Bible is a much bigger investment than it would be in Britain, often with the added complication of having the hymn book bound in!

Different heritage

When you first arrive the preacher only conveys enthusiasm, fervour or the lack of such-like qualities. Increasingly you begin to be able to probe behind the manner, to the content of preaching. Many things become clearer at this point, different emphases in a different culture, different starting points, different uses of the Bible. You become aware of the great difference in the heritage, which surfaces in preaching, between a comparatively young church (100 years) in a Catholic country, with as yet few theological books available in Portuguese, and the situation in Britain.

Worship itself seems to lack some important elements. It would be ridiculous after so little experience to go

beyond this generalization. But, accepting this as a generalization, a 'feeling' rather than the outcome of a detailed analysis, one needs to ask, why? Seeking the answers, pondering on the questions, while listening and learning more, is one of the tasks of the new missionary. After a time worshipping with understanding involves talking to Brazilian and missionary colleagues, checking one's theories and discovering more about the cultural and historical heritage, which led to the present situation.

What are we doing?

My purpose has been to invite the reader to share imaginatively in this process of settling into a new life, into a church that is at once 'home' and very welcoming, but different in many ways.

The sharpest question of all from this experience of moving from worshipping 'without' to 'with' understanding, concerns the nature of worship itself. What are we doing? What do we think we are doing? What do we need to be and do, if we are to worship in spirit and in truth? Does the over-individualistic passport to heaven type 'gospel' mitigate against true worship? Which is the priority for Christians, worship, service or evangelism? Is worship really just a warming up operation so that everybody has time to arrive for the real work of preaching?

The nature and purpose of worship is tied up with the nature of the gospel, which then leads on to the nature of the church, plenty for us to be going on with. The main conclusion that I would draw from these observations is that as the initial mountain of learning a new language begins to be conquered by the new missionary, he is confronted by a second mountain. He knew it was there, but the first mountain seemed high enough to be going on with. This second mountain, probably the one that most missionaries find much more challenging, is the cultural mountain.

Once more I find myself back at the Incarnation, the universal appeal of a helpless inarticulate baby; at the Cross the universal appeal to those outstretched arms. Jesus the Word of God became flesh, in the end the last cry was uttered, and His body hung there. Jesus, He is the one that the whole world can understand and worship.

Watch-out for those P's and Q's

by Bernard Ellis

I knew a man who, despite thirty years in India, still found it difficult to count up to more than ten in Hindustani.

During recent months I knew a community nursing sister, in our own country, who confessed to having to think twice about p's and b's and remembering which is left and which is right. (I believe there is a medical term for this difficulty.)

About p's and q's, I consoled her by telling her of the care that printers' compositors had to exercise when putting type back into the case, especially p's and q's. Hence the phrase 'Mind your p's and q's,' although some people dispute the origin and speak of pints and quarts.

Whenever I hear anyone speak or preach in a language that is not their own, I am, as the line in the hymn says, 'lost in wonder, love and praise'. Such missionaries as Donald Hudson, Leslie and Freda Wenger, Gordon and Nesta Soddy, Ron Cowling, Mair Davies, Ernest Oliver and H M Angus - to name only a few, whom I know, in my time - were so much at home with their second language that Indian colleagues expressed admiration. Many times also I have sat in the Lower Circular Road manse and heard Vaughan and Mair Walters rattling away in Welsh, English and Hindi.

Not all of us are gifted. The late Jimmy Bottoms (Dr J W Bottoms, MB, BS Lond, MRCS ENg, LRCP Lond) once told me of an experience in a village in East Bengal. He said he was not too fluent, in the course of a sermon in Bengali, and apologised afterwards to the village leader.

'Do not worry,' he was told. 'You give us the ideas and we will think round what you mean.' 'Spoken like a gentleman,' said Jimmy, to me.

I have heard Indian theological students go at it hammer and tongs, or 'thack and plaster', as we say in Derbyshire — and with a boldness rarely found in the average Britisher, standing up to expound in a different language.

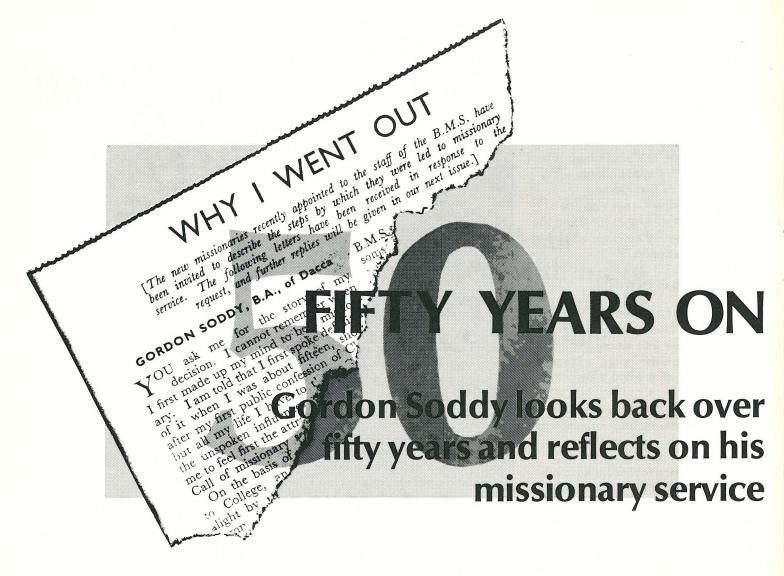
Such a student, at Lower Circular Road, really went to town, with a story for the children. 'A ship was on the sea of Galilee. The captain was leaning on the taff-rail, smoking his pipe, when he saw a cloud of dust in the distance. . . . '

And then to the sermon 'You can tell what people are from what they say when people are speaking to themselves Hamlet spoke to himself, "to be or not to be . . . the slings and arrows of outrageous misfortune. . . ." And "The course of history would have been changed had not Lord Nelson won the Battle of Trafalgar".'

The earnestness of such young men was much to be admired. The point was that mostly we knew what they meant to say. From what I am told, English, to an Indian student from a non-English-speaking background, is as difficult as Tamil to a new recruit in South India. They say that Tamil is a terror.

Still, the poor old deputation welcoming a chairman, on a Saturday night can get into a tangle with his own language: 'Tonight we welcome Mr so-and-so. And I can say, without fear of contradiction, that when he's finished, you'll be pleased.'

And what of the distinguished visitor to a corner of a foreign field (Africa) who was asked to pronounce the Benediction in the local language? Taking a chance, he read the last line on the order of service. It said, 'Please do not take away this paper.'



THE editor sent me recently the copy of an article which appeared in the Missionary Herald fifty years ago under my name, and asked me if I would like to reflect on the years since! I must confess that I had entirely forgotten that article, and I was most interested to see it. It tells of the way in which God prepared me for service abroad - mostly by a sort of 'start-stop' guidance which I found very puzzling at the time, but which is much clearer to me now as I look back. I think it is important never to be surprised at the way in which He guides - truly His thoughts are not like our thoughts.

So I have been reflecting on the ways in which I have known His guidance during my period of foreign service — and as I look back things seem to fall into place and I am amazed at the way in which He gently urged me into the path He wanted.

I went out to Bengal filled with the ideas that I was going to spend my life in preaching the Gospel to Moslems. I had known the Rev L Bevan Jones, a BMS missionary who had a worldwide reputation as a worker among Moslems and as a writer about Islam. He was a friend of my father, and I had been filled with the ambition of following in his footsteps, so when I went out I was sure that this was to be my life's work. One of the first jobs I was given as a probationer in Dhaka was to take a Bible Class (in English) for Moslem students every Sunday. As I look back I can see that this was a complete failure, and I never began to get on the same wavelength as the students. I think I began to realize at that time that we just did not think in the same ways, and that I would have to change a lot before I could begin to cope - and I had no idea of how to begin!

A complete change

As my two-years' probation drew to a close, I was formally notified that we were to go to Chittagong — about the most difficult station in East Bengal at that time. We were to be alone, and I confess that I was not looking forward to it. Then, more or less at the last moment, an unexpected development meant that locations had to be switched to fill a vacancy, and I was told that, instead of

going to Chittagong, I was to go to the High School at Bistupur, just outside Calcutta — and Chittagong was to be left vacant. This was a complete change. I was taken out of the Moslem area into a Hindu area, and also out of evangelism into school-teaching. I had no voice in this change, but I welcomed it.

However, I had never done any teaching, and the next few years were very occupied as I tried to learn my job, being thrown in at the deep end to teach English to two classes of ten-year-olds, when my own Bengali was very shaky. The experience certainly taught me Bengali, but over those years I began to realize that I really was not a great deal of good as a teacher! Yet slowly the Lord was bringing another aspect of His Work into the foreground. I have always had a liking for figures and for working in figures, and slowly I was given more and more to do on the Accounts and Administration side. In 1941 I was made Bursar of the School, which was a Boarding School run very much then on English Public School lines. Then came the Bengal famine of 1943, when we were all engaged in Relief work (in

addition to our School work), and I had the finances of that operation in my hands.

Crisis

So things went on, until in 1947 a most unfortunate set of circumstances caused a financial crisis within the Bengal Baptist Union, and I was elected Treasurer of the Union, a post which I held for the next ten years. At the same time I left Bistupur and moved to the new province of East Pakistan, where I had several short locations. For one of these I was stationed in Chandraghona where I was Hospital Manager for about 18 months. It was just as though God was saying to me; You would never be any good as a worker among Moslems, and you are not really a teacher, but I can use you on this financial side, where you can help all my other workers by keeping the office going!'

As I look back now I can see the hand of God guiding me through all this, and I know that He eventually got me into the job which He wanted me to do - and He did it very kindly without making me feel that I was a failure and therefore had to be put somewhere where I should not do too much damage! Somebody had to do the work He gave me - to keep the wheels turning - and He had given me certain abilities which made it possible for me to do this. So people who were fitted for other work need not be wasted in the Office! All this was confirmed to me when in 1957 I was asked by the Society to become a Field Secretary for the province of East Pakistan. The BBU had struggled on for ten years as one body in the two countries, but in 1957 it was forced to divide into the two parts for India and for East Pakistan.

I felt very humble and inadequate when I was asked to do this job. I had, of course, to resign as Treasurer of the BBU, and to take over the three-fold job of Field Secretary — that of Mediator between the Society and the Provincial Union, that of Helper of the Society's missionaries, and that of watchdog over all the Society's property in the province.

Field Secretary

As I look back now I can see how God had equipped me for this. For 15 years I had been very closely involved with the Bengal Baptist Union, and as an Officer of the Union I had helped to bring the Churches through the upset and the disorganization of the years immediately following the Partition of Bengal in 1947. The political unrest went on through most of the years in which I was Field Secretary, when there was no real prospect of any evangelistic advance among the Churches because of the political situation in the country. All this came to a head in 1971, and as a result of the Civil War the new country of Bangladesh came into being. But once more there was a great deal of reorganization to be done in the early 70's, and it seems to me now that the Lord has so timed things that when the time came for me to retire (on account of my age), it was also the time when the new situation in the country was leading to expansion and all sorts of changes in the work which it was possible to do. I don't think I should have been much good in some of the situations which the Churches - and our missionaries - are now facing!

I was very impressed on my recent visit to Bangladesh after ten years' absence to find a new spirit of confidence among the Church leaders, which is sometimes reflected in rather crude criticisms of the

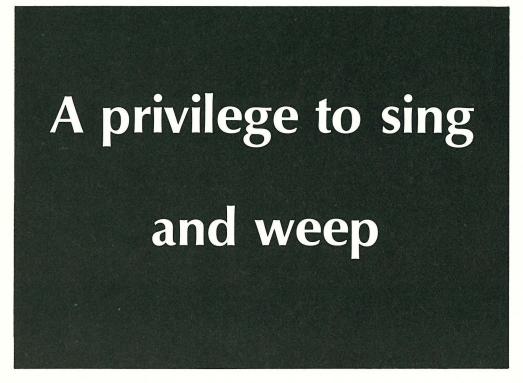
Society, and of missionaries, which some of our workers find difficult to understand. I don't think these should be taken too seriously, because underneath there is still love for the Society, even though the critics chafe at seeming dependence. At the same time, our missionaries out there are in a completely new situation, and some of the things which I found quite acceptable to do can no longer be done. There is nothing to be regretted in this -God is always showing us the way forward if we have the patience and the humility to listen to Him. The Church in Bangladesh is not likely to have an easy life, or to enjoy any periods of great prosperity and success, but it is established and witnessing in the community there, and God will lead it forward in His way.

Pray that the Church leaders and the missionaries in that country may be sensitive to His will, and may remember that truly 'His ways are not our ways, and His thoughts are not our thoughts'. He often works in most mysterious ways, but when we look back, we can see something of the wonders He is performing.



Jill Starke, Nesta and Gordon Soddy, at Chittagong, Christmas Day 1957

Pat Woolhouse pays tribute to André N



JUST over twelve months ago, André Ntemo deep in conversation with a student tripped over a dog lying at the classroom door and fractured his femur. This meant nearly three months in bed, plastered up to his waist. We never once heard a complaint in that frustrating time, and those of us able to visit him regularly frequently marvelled that it was rare to find him alone. He carried on teaching from his bed, but many others also found their way there seeking encouragement, advice or prayer.

We feared that, in view of his general health, this lengthy period of immobility would bring its own problems — especially bed-sores, but God preserved him from that. Just as he was about to get rid of the plaster cast and begin to get mobile again, news came of his father's death in Kinshasa and, although only just on crutches, he rushed off to be with his mother and the rest of the family. He returned from there confident that, if his doctor were agreeable, he could cope with the long-awaited trip to Amsterdam to share in the conference for itinerant evangelists.

Again, those of us on the sidelines feared that travel, hectic activity after so many weeks in bed, changes in diet and climate would cause problems with his diabetes, which was never completely stabilised at the best of times. However, God brought him back without even the most minor health problems on the way.

Never gave up

Although he eventually discarded his crutches, André was never again completely free of discomfort in his legs and feet and could not walk easily, so that in these last few months we persuaded him to use a stick. This increased weakness began to discourage him and he became increasingly tired of battling with his own ill-health, though he never gave up and rarely allowed his frustration to show for long.

Two months before his death his kidneys ceased functioning and from that time on his pain and discomfort gradually increased, though he continued to teach and preach right up to the day (20 June) when he was found unconscious and taken to hospital. He remained there

until he died early on the morning of 16 July. There is no doubt that he knew exactly what the score was. On the 14th, when he was wider awake and more lucid than I had seen him for some time, in spite of great pain, he told Mama Lowa, deaconess in charge of a nearby village, who had been with him almost constantly during those weeks and literally saved his life on several occasions in the previous years, that they would be leaving in two more days.

Praise and thanksgiving

We received his body at about nine in the morning and it was laid on a bed on the stage in the massive meeting hall, which had been decorated with palmbranches and purple bougainvillea. A piano was moved in and for the next 30 hours Tata Mpia hardly left it. CECO came to a halt for two days and all that could be heard was the singing of hymns and choruses, mostly praise and thanksgiving. After a brief service the men withdrew in accordance with tradition to discuss arrangements, leaving the women to watch over the body, most of them sitting on the floor around the bed.

Throughout the day people arrived, sat for a time, sang or prayed and then left again, people from all denominations and none. As dusk fell, the crowds began to gather and the women settled down for the night, some with tiny babies. About ten o'clock there was a second service and then the many choirs started singing in turn: four songs from a choir and then two from everybody to keep us awake. The remaining Bible School students did a magnificent job serving everybody with piping-hot tea or coffee and bread, for it was also a cold night. Even at two in the morning there must have been five or six hundred people there, all praising God. How can I convey the sound of such a crowd, the rhythmic and enthusiastic singing, accompanied by drums, shakers and other instruments? But what a way to express our common grief!

temo, a CBFZ Pastor teaching at Kimpese

At dawn most of those present dispersed to wash and prepare for the new day, leaving just a small group of women around the body. At that stage, to my great joy they asked me to go and sit with them for a time and then pray with them before we left briefly for breakfast. At eight a further service and then at 12.30 the bell rang to call people to a final thanksgiving timed for one o'clock but in true Zairian style late in starting, parly because we were waiting for denominational leaders from Kinshasa. A lot more singing, this time by a congregation of over 1,000, another sermon, a biographical sketch - and how hard it had been to piece that together, for André spoke so little about himself, much preferring to talk about His Lord – prayers, and then a final farewell by all the pastors, who had taken the places of the women around the body placed now in the coffin. They sang 'God

be with you till we meet again' and then spoke a final blessing together.

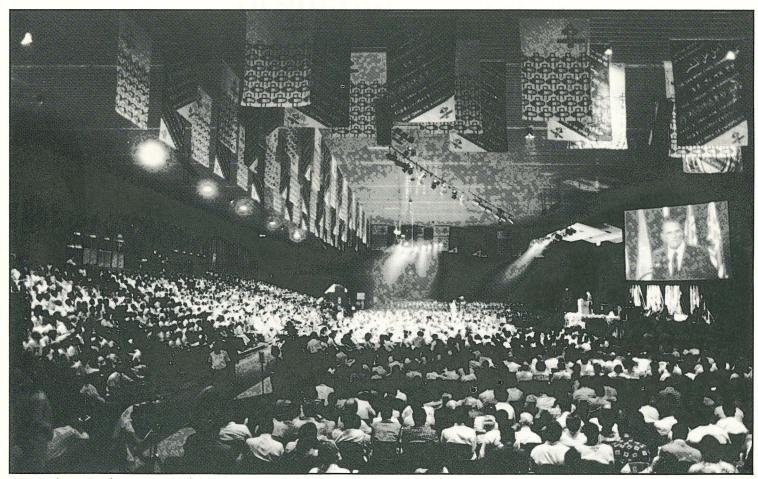
A privilege

The coffin was borne out by Bible School students, preceded by a plain wooden cross carried by the senior Angolan student, and then placed on the pick-up for the short journey to our cemetery, a delightful clearing among the trees. The singing never stopped — one person after another would start up a hymn which was then taken up by the rest. A few more words of appreciation and thanks to God and then the coffin was lowered into the grave and buried, still to the accompaniment of hymnsinging rather than the wailing that is so often heard at a non-Christian funeral. What a privilege it was to sing and to weep with so many, to sense God's closeness to us all over that period and to listen to person after person state

confidently that André is now in God's presence and we shall meet again.

Here are a few quotes from the many tributes that were paid, and then a final personal comment.

- André has left a tremendous hole in the Bible School, but a bigger one in all our hearts.
- I looked at the death certificate. The doctor had written: 'He had suffered from severe diabetes for thirty years, high blood pressure for twenty and for the last two months his kidneys had not been functioning.' I asked myself how he had lived so long and know the answer must be 'by faith and determination'.
- He came to my office one day to discuss my timetable and I saw straight away that he was having trouble with his



Billy Graham Conference – André Ntemo attended in Amsterdam 1983

feet. I asked why he hadn't sent for me to go to him. He answered that his knees were much better that day, and as long as one or the other was all right, he could get around.

- Unlike most of us Africans, never once did I hear him blame God, his family or witchcraft for any of his sufferings.
- He wasn't just a CBFZ pastor. He was ready to go to any group of people with whom he could share the Lord Jesus and all the communities represented here today feel that they have lost one of their pastors.
- I decided one day to count the number of times I heard him give thanks to the Lord. I wasn't with him all day, but lost count anyway!

To me his life and ministry are summed up in one of the hymns that we sang

several times, and André would find nothing incongruous in the fact that it comes in the section of hymns for children. My Kikongo-speaking colleagues will forgive a rather poor translation.

If you can't do a great work, do well the work you do. Carry the light to all the dark places, and bring joy to the place where you are.

Refrain:
Bring joy to the place where you are.
If I've lost the way, show it to me, and bring joy to the place where you are.

If your heart is rejoicing, sing out.

Give joy to others too.
Whether it's an old person or a young one,
help them as best you can and bring joy to the place where you are.

Share with others every word that God gives you; people are longing to be taught. You can feed them with bread from heaven.
Bring joy to the place where you are.

May that be the aim of us all.

After paying André's hospital bill, we are hoping to organize some sort of permanent memorial to him. The two suggestions so far received are either a scholarship fund for the Bible School, or a fund to help subsidize insulin for other diabetics.

Joad: Returning to the Church

Paperback 67p Churchman Publishing, Worthing August 1984 £2.50

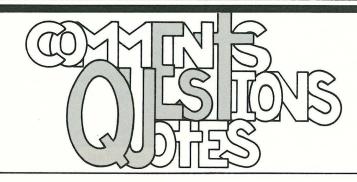
This book is the first offering from this new Imprint whose objects are to publish books helpful to the Church and the advancement of the Christian Faith, ecumenical in outlook and eirenical in spirit. The choice of this first title seems largely to have been determined by the publisher's own spiritual pilgrimage, to which he refers in the Introduction, and in response to the publication of Jesus: the Evidence and to certain theological controversies within the Church of England.

C E M Joad, known now to a younger generation only by reputation as a philosopher converted to Christianity from materialistic atheism late in life, recorded his path to faith in 1952 in his Recovery of Belief. The present book is a reprint of one major chapter of that book with Joad's tribute to the Church of England, and Postcript of Christianity. The book does have an incomplete and dated feel about it, and in view of the publisher's stated intentions in publishing it, we

may wonder whether it does make a significant contribution to present debate or provide help to the bewildered. However Joad's obvious debt and gratitude to the Church of England shine through in his tribute to it. In the Postscript, forcefully rejecting views of a 'universal consciousness' as the fundamental principle behind the world, he pays eloquent testimony to his trust in a Personal God: '... I am assured that God is a Person, that He has an interest in me, that He wants me to be a

better man and that if I pray to Him and trust Him, He will help me to be one. Here is a creed which can affect a man's life; a creed to live by; a creed to afford comfort in trouble and help in danger.'

Further publications in the catalogue include books on life in a psychiatric hospital, on prayer and preaching. Further reprints will be offered, as well as the publishers being willing to receive manuscripts on almost any subject other than fiction.



By DEKA

PRIORITIES — do you have difficulty in deciding what your priorities ought to be?

What are the criteria by which we decide? Perhaps we don't think about them very much? Ought we to do so? Some people seem to be obsessed by them and that puts us off!

A recent letter from a missionary began like this:

One of the main problems facing missionaries is, I think, that of sorting out priorities. Even when we have identified what we consider to be the most important things to get done, the immediate needs of each day press in on us, and so they get put off for yet another day, or week. Also, what I believe should have first claim on my time and energy isn't necessarily the same as how my colleagues — both missionary and national — see it, and this can lead to tensions and frustrations.

It's a problem for all of us, and in the family, at work, in the church. Most likely we do not all put our priorities in the same order. They are very personal matters, and we need to respect each other's judgement in relation to them.

I can almost hear the expostulations! Yes, I admit much easier said than done, a discussion on what to do first can be a real flash point if we are not careful.

But wait a minute! Surely we have forgotten the most important thing? As Christians there is one over-riding priority for each of us, first and foremost loyalty to our Lord, and then obedience in carrying out the work He has given us to do. That is where we have to start. After that our lists of priorities may be different, but they will all have the same aim.

QQQQQ

We have never been promised that the Christian life is going to be easy, and often it seems to be a real battle. A battle within ourselves, a battle on the human plane, and a battle against unseen powers and forces.

We are very conscious of being in the battle, as so many problems and difficulties come, almost daily it seems, to discourage us in our efforts.

We praise the Lord for encouragements He has given us at times when we have neither deserved nor asked for them. There have been times when we have felt discouraged, disappointed, even rejected, but the Lord has lifted us up wiser, and supplied with more faith to fight the next battle.

Comments from two different parts of the world. We know something of the pressures and temptations that missionaries face, we face similar ones. But there is another added dimension to all this in many cases, a pervasive power of evil in a society where the witch doctor still exercises an almost crippling sway. There are situations where the trappings of western society are absent, and therefore do not mitigate the starkness of the situation. Physical loneliness and weariness heighten the problems.

'Forget them not, O Christ, who stand. Thy vanguard in the distant land. Thanks be to God who giveth us the victory.'

WHITLEY PUBLICATIONS SCHOLARSHIPS 1985

The Committee of the Whitley Lectureship is offering financial assistance to Baptist scholars engaged in research and writing on aspects of Christian life and thought with a view to publication. Grants may be made either at the writing stage, or to assist publication.

For further information and application forms write to:

The Secretary of the Whitley Lectureship Revd K W Clements Bristol Baptist College Woodland Road Bristol BS8 1UN

Applications for 1985 should be submitted by 31 December 1984.

MISSIONTALK



NEWS AND VIEWS FROM HOME AND ABROAD

Report on Scottish BMS Summer Holiday 11-18 August 1984

'THE best ever,' was the general consensus report on the Scottish BMS Summer Holiday, held as usual this year at Atholl Baptist Centre, Pitlochry, from 11-18 August.

Certainly those who have attended regularly over recent years, felt that this was no exaggeration. Numbers were up, with an overall total of around twenty participants. This made a good working group for projects and for the outdoor adventure-type activities, which make the Scottish Summer School so unique, and such an attraction to those who return year after year for rock-climbing, canoeing, abseiling, hill-walking etc. The facilities of the Atholl Centre are excellent and these combined with expert coachthe beautiful weather,

lovely scenery of glens, mountains, lochs, and rivers to give everyone a good time.

The visiting missionary, Dr Betty Marsh, gave an introduction to medical missionary work in India, particularly at Berhampur hospital where she works, and, at another session got everyone playing a development game. The new BMS film 'Partnership in Zaire' was appreciated.

We look forward already to the Scottish BMS Summer Holiday of 1985, and I appeal to ministers, missionary secretaries, and youth leaders in our Churches to encourage young people to come and enjoy Scottish scenery and hospitality at Pitlochry.

R Armstrong







Summer in Paris

GUIDED tours in Paris; viewing French Christian videotapes; social evenings featuring everything from haunting Norwegian hymns to a raucous rendering of 'Old MacDonald' by British participants; joining a French Baptist Church for its Sunday worship service — all these and more 'fringe activities' of the French Baptist Federation's Annual Summer School for foreigners held at Massy, south of Paris, this summer.

The main activity of the School was, not surprisingly, the morning French lessons, in three ability groups, which ranged from grammar and conversation classes to a course in studying the French media, and another on the French Bible. Most of the participants were British, but others came from Germany, Norway, Sweden and the USA, and despite the age-range being from 15 to 50, all the participants

blended together exceptionally well for the three weeks of the School.

The Summer School was led by David and Jessie Boydell, former BMS missionaries in Zaire, along with a staff of four French Christian teachers, and took place in the French Baptist's language school at Massy. The school, which has trebled in size since last year, is just preparing for the arival of students for the September term, from seven nations — USA, Austria, New Zealand, Malaysia, Britain, Germany and South Africa. These students are mainly missionaries who intend to work in ten different French-speaking countries in Europe and Africa.

Further details of the language school may be obtained from David Boydell, 17, voie de Wissous, 91300-MASSY, France.

Water Pumps Arrive

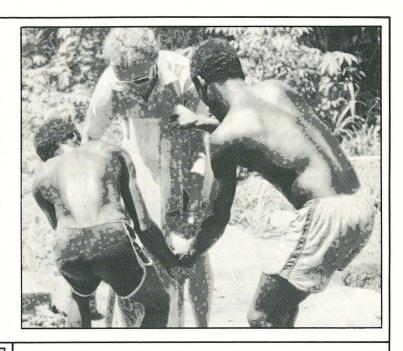
IT has taken two years, but the water equipment order for use in Ntondo, Zaire, has arrived at last. Steve Mantle, who is in charge of the water project, reports that he was ill with malaria at the time, but his wife, Isabel, 'did a grand job of supervizing the unloading.'

In spite of the fact that they have been waiting in Kinshasa for customs clearance for most of the two years, nothing was stolen, although everything was rusty.

Steve is calling a meeting of the

local water committee to decide where the nine pumps should be placed, but he himself feels that two should be used in Ntondo itself, and the rest should be used out in the villages.

Whilst he has been waiting for the pumps to arrive, Steve Mantle has initiated a well-digging scheme and 25 have been dug in Ntondo itself. Several people have, as a result, gone ahead to dig their own wells without help, a prime example of what rural development is all about.





Energy crisis — Nepal

NEPAL is facing an energy crisis, according to the new Executive Director of the United Mission to Nepal, Howard Barclay, who recently attended a seminar on the subject at Butwal.

'For me it was a disturbing experience,' he says. 'We heard again the strong warning of the results of deforestation. In the last 20 years one third of Nepal's forests have been used. With similar use, in 20 years there will be none left. Why? Basically while about 58,000 cubic metres of wood are used

annually for commercial purposes, ten and a half million cubic metres are used in the same period as firewood for cooking purposes.'

'We listened to presentations about viable alternatives to firewood — hydro-electricity, biogas, solar-power. Yes, these are good and right sources of energy, and I am glad we are concerned to develop them, but from what we heard, they are not going to replace the need for wood-fuel for cooking — certainly not in the next 20 years, nor even make much appreciable difference to the need.'

'Will a reforestation or afforestation programme help? It might just make the difference, but would take a massive input to change direction.'

POPULATION DISASTER

POPULATION growth in Africa is outstripping the increase in food production and unless something is done quickly, the Continent is heading for disaster. So Mr Edouard Saouma, head of the United Nations Food and Agriculture Organisation suggested to the agriculture ministers of 30 African nations in July.

'Africa is failing to cope with the problems of feeding its people,' he said. 'Population growth is the main factor responsible for the increased demand for food. I fear that many African nations, if they do not take action to encourage a drop in fertility rates, are speeding for disaster.'

He told the FAO African regional conference in Harare that so far there had been no significant fall in the birth rate. 'The result is the highest population increase in the world. The population increase of four per cent a year being experienced in some African countries is explosive.'

'How can a nation's farmers be expected to increase their output at a sustained rhythm of four per cent per annum to feed new mouths? In the difficult conditions of African farming even a growth rate of three per cent is likely to surpass the possibilities of most programmes for agricultural development.



Report on the BU/BMS United Conference for Women

High Leigh 25-28 September 1984

It was a chilly autumn day as the women gathered at High Leigh, Hoddesdon, for the conference, so we appreciated the central heating. The next two days were much warmer, and the glorious sun encouraged us all to enjoy the lovely grounds and countryside around. There were 94 women present, and one brave man - David Martin - who took the Bible Studies and led the Communion service. There was quite a little contingent from Scotland. Although numbers were smaller there were representatives present from many of the different areas.

This was the first time that the conference had been held at High Leigh, and this in itself made some differences. It was good that we had the use of all the buildings - not that every room was filled by any means, we had hoped for 150 bookings! The buildings are fairly compact, and that along with the smaller numbers meant that we were better able to get to know each other; there was a real warmth in our fellowship and sharing; a more informal approach was part of the planning for the conference. I know people missed some of the 'traditions' from Swanwick, but overall there was an appreciative response, and a

general consensus that it had all been very good.

From the beginning to the end we were encouraged to get to know each other, to talk to folk whom we did not know, and just to share some facts about ourselves. Various means and methods were used to help us in this — games during the welcome meeting, and novel ways of Bible Study — at all times audience participation was encouraged.

The theme of the whole conference was, 'Committed — so what?' We were encouraged to see our commitment in four ways — to Jesus as Lord, to His Church, to our family and friends and to the wider family of our neighbours and reaching right out as there is no limit to the witness of God's love.

Our Bible Studies were based on Paul's letter to the Philippians, and David Martin challenged us to look honestly at ourselves as we decided which of the two opposites we were closest to — worthy/unworthy, pressing on/going back, do as I do/do as I say, optimistic joy/pessimistic gloom, Christ's strength/own strength. We were reminded that joy is a mark of victorious Christian

living; commitment should be solid service, but with a smile, and what is in our hearts will work out in our personality and behaviour. As 'servants' (slaves) of Jesus, we are the absolute possession of our master, completely dedicated to Him, and in all things seeking to honour Him. At times there is an element of suffering in our commitment and service, and we have to go through our reluctance and reach out and press on. We can rejoice that we are an Easter people, and have the assurance that God is stronger than all forces and circumstances.

One of our speakers was Muriel McNair, who is Secretary of the Church Life Department in the Baptist Union of Scotland. Under the title of 'Putting our House in order' we were made to think about the house of our souls; looking at the needs of a material house gave us interesting insights to check on for ourselves. It is necessary to have a vision of what the house will finally be, then to make sure the foundations are secure. After that a plan is needed, which has the approval of authority, and a skilled craftsman to build the

It involves a lot of hard work,

and finally needs beautifying if it is to be a real home. God must be at the centre if our lives are to be worthy of him.

With Marianne Wupper - President of the European Baptist Women's Union — as one of our speakers, we experienced in a living way what it means to be sisters of Baptist Women in other countries in Europe. As President she shared with us how she has the opportunity to visit Baptist Women's Groups in many countries. As she told us of her experiences, the problems, joys and opportunities facing our Baptist sisters became very real for us. Life may be hard for many of them, but they have much to teach us about enthusiasm, zeal and dedication. One evening we saw slides of Poland. Marianne had visited there, and shared in a Women's conference at their newly opened conference centre.

Phyl Gilbert, who has worked in Angola and Zaire for 28 years, was the BMS speaker. As Christians we are drawn in by God's love, and then driven out to share it. Paul describes himself in various different ways - a 'fool' for Christ, 'messenger of reconciliation', 'ambassador', 'partner', 'servant', and Phyl illustrated what this means for Zairian and Angolan Christians today. Witchcraft still has a strong hold on many people, and only the power of Christ can break it. To be a missionary today calls for humility. Ruled by the love of Christ we are each called to be a missionary in the place where God has placed us. We also saw slides of Angola, and later the film 'Partnership in

The closing Communion Service was held on the last morning before breakfast; as we gathered round the table we were again reminded of God's presence in our midst, and shared the 'Peace' with each other. So encouraged and strengthened by our time together we returned to our own homes.

Holding all the reins, reminding us of what we should be doing, making sure we knew each other, introducing our speakers, and being a most efficient chairman was Carol Quicke. We are most grateful to her for her friendly, relaxed approach which so helped us all to feel at home and at ease, and to feel these days together had been good, and to thank God for everything.



From left to right: Sue LeQuesne, Margaret Booth Davey, Muriel McNeill, Rita Milne, David Martin, Phyl Gilbert, Marianne Wupper, Beryl Chambers, Carol Quicke

Apologies!

WE apologise for an error in the leaflet sent out as a joint publication with Operation Agri for this year's joint Harvest Appeal.

The leaflet stated that the person serving at CECO Kimpese was 'Michael Knight'. It should of course read, 'Michael King'.

BBC Medical Appeal

KIMPESE is not just another mission hospital in Zaire. It is a co-operative venture sponsored and run by several denominations and nationalities.

It is different in other ways too. It has a new look. It is up to date and it is reaching out into the community. It is because of this community health outreach that it has been chosen for the BBC Medical Appeal on 18 November.

Community health, primary health care, preventive medicine are fashionable catch phrases today. Mission hospitals cannot be content to remain overcrowded healing centres run by over-worked staff, trying desperately to cope with an increasing volume of unmet human need — and all in the name of our Lord, the pioneer Physician Healer.

Yes, the 365 beds at Kimpese are always full. The special departments are chock-a-block with outpatients, and the operating theatres are in constant use. Kimpese enjoys a high reputation too as a centre where gifted Christian young people are trained as medical auxiliaries, nurses, midwives and laboratory technicians.

But over the years the whole emphasis has been subtly changing, and prevention is the new watchword. At the request of the government, Kimpese has accepted responsibility for the health care of over 100,000 people living in the area surrounding the hospital in Lower Zaire.

Appalled by the stream of patients with advanced diseases of all kinds, the staff realised that much sickness and suffering could be prevented, if only.... If only a network of rural clinics could be established. If only Africans could be trained to run and supervise these clinics, with a modest range of drugs and dressings. If only preventive inoculations and vaccinations

could be given. If only village health workers could be trained and then encouraged to pass on to others what they have learned.

It is a question of showing everybody that the basic ingredients of health are there, in the home and village. Food and water are the first priorities. Good farming is encouraged. Water-borne disease should soon be a thing of the past, if the ideal of clean water is achieved in every household.

TB and measles are already yielding to preventive injections. Smallpox has completely disappeared and the incidence of leprosy is falling rapidly. Sleeping sickness will also yield to enthusiastic case-finding and proper treatment. Most women attending ante-natal clinics receive anti-tetanus injections, and all children are protected against polio.

Malnutrition is being fought on several fronts. Farmers are encouraged to grow bigger and better crops; mothers are shown how to choose and prepare the best food they can afford. Since parents have learned that their children are now healthier, and have a better chance of survival they are more ready to accept family planning advice.

Now that some of the major transmissible diseases are controlled, the only cases of TB and measles coming to the hospital are from outside the project area.

The government is watching the project with interest and is sending young Zairian doctors to observe and learn.

The BBC Medical Appeal on 18 November will be asking for gifts to be used directly in the Kimpese Community Health Project. The more money raised, the better will the Community Health Project at Kimpese function.

Dr Stanley Browne.

It is a joy to help, but we need more cars!



ICTHUS MOTOR MISSION is having to turn missionaries away. Formed four years ago in order to make cars available to missionaries on furlough, it had always been the proud aim of Len Carne and Bert Brooker, who operate the mission, that no one would ever be refused a car. But now they are short of suitable vehicles.

When we publicised the work last year (see the *Herald July* 1983) this stirred up a great deal of interest.

'We were busy going to various parts of England collecting cars,' say Len and Bert.

'Many we had to refuse because of age, condition and distance, and we hope that those who kindly offered vehicles will understand.'

'However the number of cars offered has now fallen to a trickle.'

'We have so far managed with finance, in spite of having so few donations this year, but we are sure the Lord will provide for our need in that direction.'

'But at the moment, although we have 20 cars, we feel that we could cope with another ten or so.'

Icthus Motor Mission, formed in 1981, is part of the outreach work of Catford Hill Baptist Church. It all started when someone offered an old car, in good condition, for use by a needy Christian or Christian cause. It soon became obvious that missionaries home on furlough had a real need for a car not only for their own use, but also for their deputation work.

Soon two other cars were donated, and a further two were bought from insurance companies.

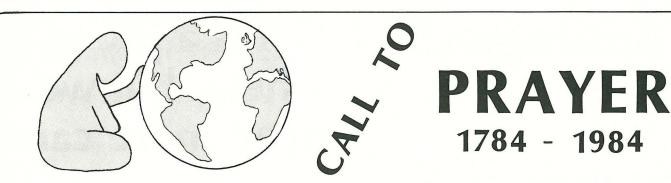
The mechanical work on the cars is done by Len Carne, in his garage, and Bert Brooker does the body work.

Already many BMS missionaries have cause to give thanks for IMM, who have provided cars, for their use. Missionaries pay for the tax, insurance and National Breakdown Service, nothing for the use of the car, but they are responsible for maintenance while they are using it.

'It is a joy and thrill to help Christian brothers and sisters, who sacrifice so much to spread the Lord's work in all parts of the world.'

'We believe that as long as the Lord's hand is on this small, but expanding missionary scheme, there will be cars and the resources to maintain them.'

If anyone has a vehicle to donate please contact IMM's Secretary and Treasurer, Mr A R Brooker, at 43 Montem Road, London SE23 1SH or telephone 01-291 1652 (day) or 01-690 3193 (evening).



Zaire - IME Kimpese 4-10 November

THE international Protestant hospital at Kimpese, IME, has a very high reputation. The beams of its influence extend to every part of Zaire through patients, nurses and laboratory technicians trained there, and medical students who spend their year of practical training at IME. This year 20 new students are expected in the Laboratory School and 25 in the Nursing School. Involved in this training are Betty Gill, Michael Cranefield and Michael and Brenda Abbot.

As we report elsewhere in the *Herald*, the main thrust of IME's work at the moment is in community health and preventive medicine. Dr Stephen Green has been appointed Médecin Chef de Zone, which he describes as, 'District medical officer cum public health supervisor.' It is a full-time job, which he is doing part-time, involving getting to know a health zone 3900 sq km large with a population of 103,387. He is also a full-time paediatrician. Dr Ken Russell is now at Kimpese, responsible for the orthopaedic unit. Gwen Hunter, on furlough, will be moving to Kinshasa on her return to act as secretary for missionary affairs and to continue responsibility as CBFZ Medical Co-ordinator.

Angola and Tanzania 18-24 November

THE BMS has no missionaries in Angola at the moment. Fred and Marjorie Drake have completed their invaluable two years of post-retirement service helping in administration and in the teaching of the Kibokolo Bible School. The Society is currently looking for two missionaries to serve in Angola, one to do the kind of work which Fred has been doing, and another to work as a carpenter-builder. The Secretary of the Evangelical Baptist Church in Angola, IEBA, the Rev Alvaro Rodrigues, is visiting Britain at the present time and many friends will already have had the opportunity to meet him. He tells of the two year old work amongst the Kwango people. They were previously unreached with the Gospel, and now there are at least 500 Christians and two young men seeking ministerial training at Kibokolo where Armando Sebastião is director. The country continues to be torn by civil war and the economy is in tatters. Food prices are impossibly high.

Donald and Dorothy McLarty are our two associate missionaries working with Christian medical students and doctors in Tanzania.

Zaire-CECO Kimpese 11-17 November

MANY pastors and many people now prominent in government or public life in Zaire spent years of study at Kimpese and cherish the memory of this small town at the foot of the Bangu Hills. Today the Evangelical Centre for Cooperation continues its tradition of service to a Christian community well beyond the immediate locality of Kimpese. Schools, a conference centre and a Bible Training School are the principle activities of CECO. BMS missionaries Pat Woolhouse and Georgette Short are teachers in the Secondary School and involved in Scripture Union activities. The school is staffed by British, Swedish and American personnel as well as Zairian. Also involved in passing on knowledge are Michael and Carol King who are managing the CECO farm.

Lord,

We thank you for so much that we take for granted, doctors, hospitals and nursing care, clean water, wholesome food and a balanced diet, schools and health for our children.

May these too be your gifts to Zaire offered through your servants working in places like Kimpese.

Zaire-Pimu, Bosondjo 25 November-1 December

PIMU is a fairly big centre in the North Equator Region of the CBFZ, mainly because the church, the schools and the hospital are situated there and there is opportunity for paid employment in the building and maintenance work which is always needed. Pastor Bombimbo has settled back into the work of the church after his time in Europe last year. The church, wrecked by storms two years ago, is hoping to build a new structure out of permanent materials.

Dr Digby Withers is on furlough so the hospital is now down to two doctors. Dr Nzongo has taken over as head of the nursing school. Adrian Hopkins is responsible for administration and medical work and often makes dispensary trips in the surrounding area. He sees many needing special eye treatment at the hospital, but the distances the patients need to travel makes this impossible. He is hoping to be able to operate in other local hospitals in the future. Sylvia Hopkins apart from supporting Adrian, also teaches in the Secondary School.

MISSIONARY MOVEMENTS

Arrivals

Mrs M Bafende (nee Stockwell), Augustin and Mamie on 3 August from Mbanza-Ngungu, Zaire.

Rev Dr S G T and Mrs Bulkeley and family on 7 August from Kinshasa.

Rev H F and Mrs Drake on 16 August from Luanda, Angola.

Rev F S and Mrs Vaughan and family on 18 August from Cotia, Brazil.

Mrs I Masters and family on 31 August from Bolobo, Zaire.

Miss A Flippance on 7 August to Binga, Zaire.

Rev E J and Mrs Westwood and Alison on 18 August to Coxipo, Brazil.

Rev D and Mrs McClenaghan and family on 18 August to São Paulo, Brazil.

Mr and Mrs D Davies and family on 22 August to Kinshasa, Zaire.

Miss S Chalmers on 22 August to Kisangani, Zaire.

Miss Y Errington on 22 August for Pimu, Zaire.

Mr and Mrs R Smith and family on 22 August to Bolobo, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (8 August-5 September).

Legacies	£
Miss M L Bartley	566.86
Miss D A Briggs	400.00
Mrs E Brown	903.31
Miss M C Cameron	100.00
Miss M Harris	100.00
Miss L E Head	2,758.45
Miss D E B Holland	151.61
Mrs C M James	300.00
Miss R Mays	25.70
Mr S R Pemberton	150.00
Mrs M Stewart	1,000.00
Mrs I P Watts	100.00
Rev L G West	25.00
Miss E K Wheeler	100.00

General Work

Anon: £30.00; Anon: £15.00; Anon: £11.00; FAE (Aberdeen): £10.00; Cymro: £55.00; Anon: £5.00; Anon: £5.00; Anon: £100.00.

Relief Fund

Anon: £5.00.

Medical Work

Anon: £5.00; Anon: £5.00.

Departures

Rev J W and Mrs Passmore and family on 2 August to Dhaka, Bangladesh.

On 18 August, **Miss Hope Andress**, BA (India and Bangladesh 1931-1960) aged 83.

On 23 August, **Rev A H Hawkins** (Committee member) aged 101.

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Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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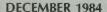
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DECEMBER 1984 PRICE 20p





"WE HAVE SEEN HIS STAR IN THE EAST AND HAVE COME TO WORSHIP HIM"





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We share in the work of the Church in:

Church in

Angola Bangladesh Nepal Sri Lanka

Brazil India Tanzania Trinidad

Jamaica

Zaire

COMMENT

INDIA has been very much in our minds after the tragic death of Prime Minister, Mrs Indira Gandhi and the attrocities that followed in its wake. The Society has had nearly 200 years of service in the sub-continent and feels as keenly as the Indian people the pain and grief of these events. At its meetings in November the BMS General Committee agreed, unanimously to write letters of sympathy to both the Indian President and the Prime Minister.

'It was with deep sadness that the General Committee of the Society, representative of Baptist Churches throughout Great Britain, noted in its meeting on November 6 the tragic events of the death of your mother, Prime Minister, Mrs Indira Gandhi, and the subsequent deaths of hundreds of your fellow citizens,' reads the letter to the Prime Minister. 'We express to you personally, to other members of your family, and to the community of your people, our sincere Christian sympathy.'

The letter ends: 'We would assure you of the Society's concern and sincere prayers for you as you undertake the onerous responsibilities of being Prime Minister, and for your people that there shall be lasting reconciliation and true peace.'

Whither the Indian Church

The missionary task force in India is slowly dwindling as folk retire and no new visas are being issued. Yet the new Moderator of the Church of North India, Bishop Dinesh Chandra Gorai, is using this situation to challenge the church. He has written a book — *Transfer of Vision* — to stimulate leadership. 'Today we are reaping the benefits of other people's work. We have no moral right to reap the harvest if we do not sow seeds ourselves' he says.

He sees the strength of the CNI as people. 'Because the church is poor, its wealth is people. Our present strength is that we are a poor church and that leaves many scopes open because we are not fully developed and we are still growing. We still have to challenge people. Our sense of insecurity, of being a minority and our financial weakness are our greatest assets.'

'He believes that restrictions on foreign missionaries have helped the CNI to understand its own role better. He sees no place in the future for the major role played previously by missionary societies. 'We need field workers not leaders from overseas. We don't need people to do the jobs which Indians are now able to do, but we do need people who can be a resource for the local church, give it new strengths, new hopes and new inspirations. They remind us that the church is universal.' We hope to review Bishop Gorai's book at length in a future issue.

MISSIONARY HERALD

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All round the world the Christmas story is portrayed in dramatic form, as some of the examples in this article indicate. But in Sri Lanka especially they have taken drama very seriously as a means of evangelism. The photographs in this article are taken from a BMS slide set which shows the Christian Endeavour Society of Cinnamon Gardens Baptist Church, Colombo, performing the nativity story in the open air, fully amplified so that every word is heard by the large crowd.

VARIATIONS ON A THEME

CHRISTMAS is celebrated wherever the Christian family is located, but obviously there are many variations on the nativity theme. What is Christmas like in those places where our missionaries serve? How different is it from the Christmas we shall be celebrating in Britain? The following are some reports of last Christmas in various parts of the world. They will help us share more fully with

our brothers and sisters in Christ as together we praise God for the wondrous gift of His son.

BANGLADESH

ONE boon here is the lack of commercialisation of the festival. Some of the Muslim Stationers in Chittagong New Market stock a few dozen foreign



Christmas cards, and two or three other shops have one or two plastic Christmas trees for sale, but outwardly there is no sign of the approach of Christmas, for which we are thankful.

On the Sunday before Christmas the missionaries put on a Nativity play for about 90 Bengalis. The play was written by a young Australian, visiting Chandraghona for eight weeks with her Medical Student husband, who is gaining experience for his elective period. Richard Henderson-Smith played both Isaiah and the myrrh carrying Wise Man, while Judy was asked to be Mary. The play was well received — Bengalis are very fond of drama.

On Christmas Eve Dr Bob and Mary Hart entertained all the missionaries to a Barbeque in their garden, in the evening. The food was magnificent, and showed the usual 'missionary invention' when the kebabs were cooked on bicycle spokes, available in the bazaar for 3p each: At the end of the Barbeque the Leprosy Church members came and entertained us with carols enthusiastically accompanied by flute and drums. They continued on round the compound until the early hours of Christmas Day — men and children only, the culture here forbids the participation of womenfolk.

Christmas Day began with Church at 8.30 a.m. as usual, attendance was very good,

about 200 people being present. The service was led by Bob Hart, the sermon was given by Dr Chowdhury, and a group of us sang 'Joy to the World'. There were also contributions by the young people. Following church the round of visiting began, which truly sets Christmas here apart from that in Britain. It is the custom for the missionaries to be entertained in houses all day, eating sweetmeats and drinking very sweet Bengali tea. The number of people we personally visit is very small, but some missionaries have visited 14 houses on Christmas Day – and it is rather offensive not to eat everywhere! Our 'Christmas Dinner' is curry and rice in a tent in the garden of Dr Chowdhury's house.

Boxing Day is almost the end of Christmas, and we had our missionary meal, when 20 of us ate together in English style with turkey, imported from America, pudding, with dried fruit from Britain sent out by post, and crackers.

BRAZIL

ALTHOUGH Brazil is counted as a Third World country, it is very westernised and relatively developed, at least in some areas. When it gets near to Christmas, this westernisation is apparent. Christmas celebrations and preparations are very similar to those in the United Kingdom. As early as October the shops will begin

their Christmas displays. Soon Jingle Bells will scream out from amplification equipment in shop doors. Tinselled Christmas trees are on sale and Santa Claus — red suit, beard, reindeers and all — offers fabulous goodies at neverbefore prices.

For our Christian brothers and sisters, Christmas has its special meaning. In Baptist churches, music and drama is prepared and programmes are presented over the Christmas period emphasising the birth of the Saviour. Nowadays, many churches will be calling attention to the poverty in which the Christchild was born and stimulating a concern for the poor and desolate around them. Especially among the womenfolk offerings of food and clothes for the poor are made and these are often distributed on or near to Christmas Day.

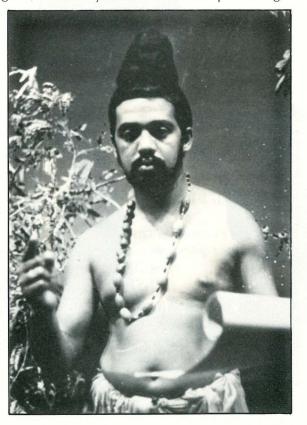
As with most church programmes, Christmas will be used as an evangelistic opportunity, when others will be told of the relevance of Christ's birth for their lives. Most churches will have extra visitors for their Christmas services. It is the Sunday nearest to Christmas which is given most attention, although the church's special Christmas programme may be presented on Christmas evening.

There is rarely a Christmas morning service unless Christmas Day falls on a Sunday.

The Christmas period at Nova Londrina was notable for its highest ever temperature within our experience, while church activities continued undaunted by the intense heat. Several Christmas plays were performed with everyone perspiring under their robes and cloaks. Father Christmas, too, suffered rather, at the children's Christmas party, but managed to remain cheerful and kindly throughout the ordeal!

ZAIRE

CHRISTMAS at Binga was very enjoyable. We were getting anxious around lunch time. The sky turned grey and we watched huge storms circle and threaten and, fortunately for us, disappear. The musical evening was very good. It would be misleading to call it a carol service as the evening was more of a family concert. In the church we discovered much talent, our new Secondary School



The Story Teller introduces the characters and comments on what is happening



Mary and the angel.

Angel pointing to the power of the spirit

headmaster in the end managed to steal the show with a surprise solo. The cheering and applause he received would have done for the hat-trick scorer at a Wembley Cup Final. Many of the Catholics turned up as well.

They were due to have their own Nativity Play that night, but a generator failure put paid to that. We also had a good number of plantation company people, including the new General Manager.

The next evening we had our own Nativity Play. This of course meant that the afternoon was dedicated to making props and costumes. It is, you will realise, contrary to the African mind to worry about things like costumes and props until the late afternoon of the evening of the performance.

We are glad to say that both with the concert and the play we managed to win a significant battle in the war to keep it short. The generally accepted maxim here is 'never mind the quality, look at the length'.

Christmas Day was good fun. The service, at least the offering, was incredible. One of the Company agents didn't realise that we were not, as in

other years, taking the offering up from families or from groups within the church, but taking it men vs women. The agent put in an envelope with the name of his family written on it. Problem.

How now do we split the money between the men and the women? Fiftyfifty? 'Yes,' shouted the women. 'No,' shouted the men, who maintained that the man was the head of the household and all the money should go towards the men's total. There was a good hearted, noisy argument for half an hour. It didn't make any difference, all the money had gone into the church books as one figure, but people did enjoy the debate. We can't imagine this sort of thing happening at home, but again we can't remember having laughed so much in church. We don't do that sort of thing do we? Not even on Christmas Day.

After the 'event' in the church we had our Christmas lunch in our garden. This was for us the normal Christmas Fare — monkey, duck and chicken. Antelope, crocodile and elephant were not on the menu this time.

NEPAL

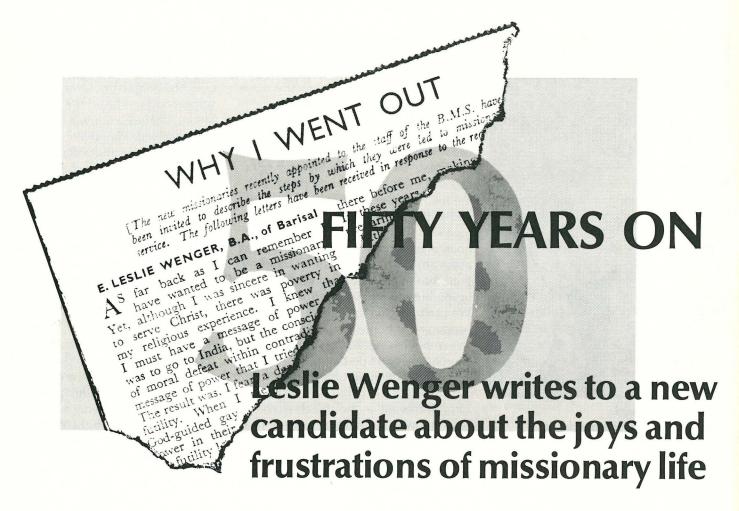
THERE were about 37 people at our Christmas church service. Afterwards we all had a meal of rice, chicken and vegetable curry, radish pickle followed by an orange and tea. But Christmas

things went on for three days. On Boxing Day a service was held outside our outpatients' department and there were over 100 people there, most of whom I suspect had not heard the Gospel before. Various groups of people sang and a message was given. The day before we presented a drama of the Christmas story, also outside, although it was rather cold because we did it at night. Unlike our summer dramas this! We pray that God might speak to them through the roles they played. Again the audience was over 100 people, mostly our neighbours from nearby houses. The only complaint from them was that it was too short and indeed it was by Nepali standards. A Nepali drama will usually go on for several hours, whereas ours was over in just over half an hour. The missionaries are going to have a meal together, to which my contribution will be a Christmas pudding. I rather rashly said I would try to make one and with a little help from the Australian, who gave some dried fruit, and with a lot of improvising 'something' has been produced.

Christmas is certainly different out here, but some things are not missed at all, such as all the western commercial trappings of Christmas. The real meaning of the Lord's birth is much clearer out here somehow — of course it's a time when you miss your family and friends more than at other times.



The wise men before Herod the wrong King in the wrong city asking about the Messiah



Dear John,

So you have been accepted for service with the BMS, and you ask for my advice from my fifty years experience! If you want practical advice, ask someone who is only a little older than you, who is in the area where you hope to work: don't ask me!

All that I can say is, expect the unexpected.

Fifty years ago situations were relatively stable, though winds of change had begun to blow. Terrorism had erupted in Bengal: government officials had to carry revolvers with them everywhere, even to dinner or to church. Nevertheless, the white man still ruled. Missionaries were early thrust into headships of institutions to direct the work of older and more experienced nationals. Change, however, was imminent. A pamphlet by an Anglican missionary reminded us that we were called to be 'Not Leaders, but saints and servants'.

Instability

Nowadays situations are everywhere completely unstable. Though antibiotics are available for you in illness, so that you are not likely to have a fellow-missionary die in 24 hours with cholera; though you may (or may not) have electricity and refrigerators; though you can fly home in a few hours in a family emergency (may that not happen!); though there are various comforts which were uncommon or non-existent 50 years ago: yet, I salute you.

You face greater uncertainties in the social and political restlessness that is evident everywhere. Your white face may sometimes be a liability rather than an asset. The supposed superiority of Western culture is radically questioned and to claim superiority for Christianity, as people see it, is indefensible.

So I salute you and I admire you for your courage, your faith and your obedience to the call of Christ, whose Gospel is as vitally necessary as ever it was.

Dangers you must expect. Three very devoted Anglican missionaries, whom I knew, two of them especially dear to me, were murdered in Bengal. In my last period of service in Dhaka, our missionary families were evacuated twice in seven years. More often we have seen around us fires and yelling mobs intent

on murder, with or without the help of police and soldiers. Self-government, so called, has benefited a few, but has not always been better for the vast majority of ordinary folk.

A servant

But you will be with them, not as a member of the imperial race, but as a brother who cares: not as a leader, but as a servant, and (may I hope?) as a saint (thought I trust it will be others and not you who will recognise that). You will be working in partnership with the church which is already there, not as leader, but as servant. You will have a Gospel that does not put on airs of superiority, but is of One who came to serve and give His life as a ransom. If you live alongside people as brother with brothers and sisters; if you speak and live in the humility and the grace of Jesus, then the light of the glory of the Gospel of Christ will shine out.

Yes, I salute you, and admire your courage as you follow in His way.

Occupational hazards

Another thing. When I was assaulted and put on a criminal charge, which was

concocted for political reasons, I learnt three things. Former missionaries wrote of similar experiences and it was clear that such things are an 'occupational hazard' of a missionary's life. Then, as the critical day for the trial drew near, I suddenly felt that I was being lifted up on a wave. I felt quite light-hearted, not knowing why, not, that is, till a few days later the spate of letters came from friends who, as soon as they had received my newsletter, began to pray specially for me. Many can testify to this power of prayer transcending distance. So keep us informed, and you will be lifted, upheld and carried in times of difficulty, danger and despair. You will not know how.

Most of all I clung from the beginning to the faith in God who raises the dead. It seemed that my missionary career had ended in disgrace. In a sense I was dead. But God raises the dead. After months of waiting, a new door opened by God's grace to new opportunities, which led to unexpected fruitful developments.

Shocks come as we find cultural differences reflected in the church, with priorities in standards of behaviour other than our own. Remember Corinth, where Christians, who claimed to be spiritually rich, tolerated immorality and corruption. See how Paul coped. If it had not been for Corinthian quarrels, we would never have had his wonderful hymn about Love.

Frustrations

Frustrations may lead you to think you are wasting your time, just as the Servant of the Lord felt (Isaiah 49:4). Frustrations may partly be due to your thinking too highly of your own gifts and quality of Christian living in comparison with others.

There was a time when it seemed to me that all I tried to do for 'these people' was utterly useless. 'I had laboured in vain.' The Lord came to me and questioned me: 'Do you love me more than these others do?' 'Yes.' 'Do you even love me?' 'Yes.' 'Are you really on my side at all?' That third question was the sharpest cut of all. 'Yes. Lord, I dare not say that I love you as I ought in the full meaning of the word, but you know everything, you know that I am on your side.' 'Then,' he said, 'feed these people, they are mine, weak as they are. Tend

these people, they are mine.'

If you ever feel frustrated like the Servant of the Lord, remember the promise given to him in the verses that followed. Expect yet greater things — more stretching tasks. The great joy of looking back over fifty years is to see, as it were, acorns planted years ago, and now grown or still growing into oak-trees. Many of these 'acorns' were students, some were institutions or programmes. They were planted years ago, and now we can see that the labour was not in vain in the Lord.

Growth

Let me give two examples. At the London Assembly I was tapped on the shoulder. A former Serampore student, of whom I had had no news for over a decade, was beaming with pleasure at seeing his teacher of Pastoral Theology.

He was about to return after a year at Bristol College to be Principal of the Theological College in Cuttack: his special subject is Pastoral Theology.

Then in August a letter from a former student of our Pastors' Training School in Dhaka, of whom I had had no news for some years, wrote about the Preaching Team of which he is part. Work has opened among the Paharia people, 'who are very interested for salvation.' He named six churches and hoped for three more churches very soon.

I cannot claim like Paul to have planted more than one or two acorns. I did some ploughing in one or two cases. Mostly like Apollos I simply watered. But it was God who gave the increase.

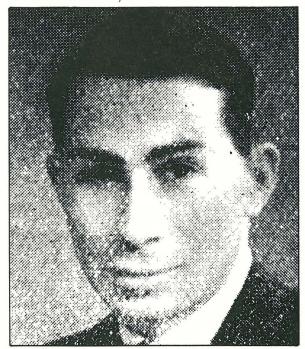
The results that are lasting cannot be seen in the short term, but if you do not faint, you, or others, may reap, and you will see some oak-trees, maybe after 50 years, when you are retired. May you plough, may you sometimes plant, may you consistently water other people's plantings, and God will give the increase.

I recall the response given by Wilma Aitchison a few years ago. When she had been considering missionary service, an older lady said, 'Don't go. I once thought of becoming a missionary, but I decided not to. It was too dangerous out there.' Wilma's comment was: 'It is more dangerous to be outside the place of God's plan.'

You have heard the call: you are ready to obey. 'He who began the good work in you will complete it till the day of Christ.' And may the Lord be with you, to guide, to guard and to give the increase.

Yours in admiration,

Leslie Wenger.



Leslie Wenger, photograph of him when he first went out, 1933

Sylvia Roberts worked as a BMS volunteer in India and had to come to grips with a new culture

MY first attempt to take a rick-shaw in India was outside the Christian Hospital, Berhampur when I hoped to go to the market in town. 'Bus stand?' I asked tentatively. The answer was a side-ways tilt of the head. What was that? Didn't he understand what I wanted? I tried again; 'Bus stand?' The same reaction — a

waxed with herbs or spices and wrapped around red betel nuts or tobacco. The wad of leaf is crammed into the mouth and chewed with rigour, producing great quantities of liquid to be evacuated where possible: similar I suppose to the habit of chewing baccy, which was so common in this country many years ago.

There's more to people

sideways flick of the head. Thinking that this probably meant, 'Well, maybe — if the price is right', I got into the rick-shaw, hoping for the best.

I now know that this gesture is an Asian 'yes', as common as our nod of the head. But without an awareness of this custom there was a complete lack of understanding, even misunderstanding.

There were many things in India that I found difficult to understand simply because my cultural background was so different to that of the Asian world. One feeling that came immediately to my mind as I thought back to my thirteen months in India was my disgust at the prevalent habit of spitting.

Hygiene

While we do see people spit in this country, it is nothing when compared with the stomach churning hacking up practised by Asians, men and women alike, educated and uneducated inclusive. The fact that spitting is so common is in part due to the habit of chewing pan. Pan consists of a special type of flexible green leaf, greased and

This practice of public spitting, to a Westerner quite disgusting, becomes more understandable on an investigation of Indian customs and beliefs. To an Asian any bodily excretion is considered unclean and must be discharged from the body as quickly as possible. Any contact is repugnant and is therefore limited - hence no handkerchiefs! To an Asian, the western habit of blowing the nose in a hankie, which is then stuffed into a pocket is absolutely filthy. The only use for a hankie in India is to mop a fevered brow. The desire for personal cleanliness is all important; the effect of the practicalities of this on other people is immaterial.

This desire for cleanliness extends to other areas of life too. In Eastern countries a daily bath is essential, because of the heat and dust. Even the poorest village people bathe each day in a tank, a large artificial pool constructed to meet all of the water needs of the community.

In cities the homeless and poor, having no taps or mains water supply wash beneath the street pump, the fortunate lathering themselves well in the middle of the pavement unconcerned with the passer by. Soap of course is a luxury to the poor: for the less well off water alone must suffice.

Oral hygiene too is very important. The first morning stop after an overnight train journey results in a mass exodus from the carriages as people hurry to taps or sinks on the platform in order to clean their teeth and tongue! I have never seen a tongue-scraper before I went to India. The cheapest consist of a simple strip of gaily coloured plastic, dragged across the tongue to remove unhealthy coatings. The more elaborate are curved pieces of steel, widened at the centre for greater effectiveness: easily mistaken for an instrument of torture. Again there is no shyness or embarrassment about performing what we consider to be private functions in public: concern for individual well-being and cleanliness is all important. The possibility that this may cause offence to others is not even considered.

Holding hands

A second situation that I found very strange was the sight of men holding hands in public. On my initial sightings I assumed that the men concerned were homosexuals, but having seen ten or more couples similarly joined I realised that I was probably wrong! This again was due to my lack of understanding of Indian customs. Asian people are physically very demonstrative; they are not shy at showing affection or friendship in the way that we are, the more reserved British. When I visited the student nurses in their hostel I would be dragged in by two girls, one on each hand. They sat me down on a bed and sat beside me to stroke my hair, hold my hands, paint my nails, dress me in a sari or place a bindu onto the middle of my forehead. At first I found this very embarrassing until I realised that it was simply a way of showing friendship and was in no way strange or warped. This was merely different from our own ways.

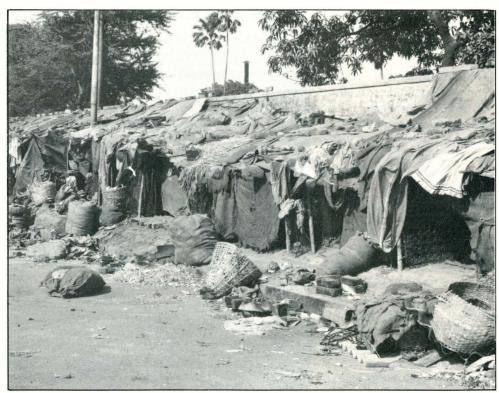
Death

A third area of life that I found particularly difficult to come to terms with was the attitude to death and mourning. I was privileged (if that is the correct term to use) to attend a laying out and burial at the Christian Jacobite

church in Kerala, south India. I was horrified at what I saw as a lack of dignity and respect for the dead relative. First of all I attended the public viewing of the body in the front room of the family's house, a room filled with women crying and tunelessly chanting. This was followed by the removal of the body to the front garden where the family gathered behind the coffin to have their photographs taken, close relatives gazing mournfully at the corpse. Those left in the house stared out of the windows and craned their necks to get a better view. To me this was a rather distasteful spectacle with little dignity or decorum. Photographs of funeral and laying out will be eagerly passed round friends, hands snatching to get the first look. Difficult as it was for me to understand, this was the custom and no disrespect was intended. The photographs act as a means of remembering the dead relative. for poorer people few photographs can be taken during life (cameras are a great rarity in India and are mainly owned by professionals), so a large framed photograph of the dead body, hung up in the living room, is a means of bringing back memories of life. The funeral too plays an important part in the act of grieving. Trauma and a display of emotion at the funeral is a great method of releasing misery and grief, leaving the bereaved better able to continue with life after the ceremony.

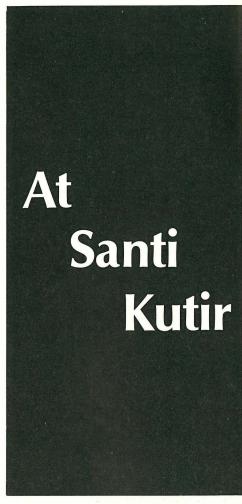
I went to India from another culture and imposed my attitudes and values upon my interpretation of Indian life. They were inappropriate. This in a sense was prejudice - judging a situation before having full knowledge and understanding. This is not confined to the visitor abroad however: it is also prelavent in this country. So often we judge by appearance and stereotypes, comparing others according to our norms. Someone is black so they of course will behave as the blacks in the Brixton and Toxteth riots - violent and aggressive. We see an individual in a wheelchair and assume that they are mentally defective. 'Does he take sugar?' is the very apt title of a BBC radio programme for the physically disabled, reflecting our tendency to treat disabled people as intellectually incapable. How many skinheads or punks have we condemned simply on the basis of their appearance?

Something that I did learn in India is that there is always more to people and situations than meets the eye. We should not judge until we understand. Only with understanding of the norms and values of others can we gain an insight into their behaviour. And only by looking at life from the point of view of others can we dare to form any judgment or opinion.



Learning to see but not judge by western standards





Janet Kerrigan takes four days off from language training to visit a ladies' camp in Bangladesh

TOWARDS the end of August 1984, Janette Watson and I took four days off from our usual routines and visited a ladies' camp at Santi Kutir. The ladies camps are run by Jacqui Wells, one of our BMS colleagues, and are leadership training camps. Two are held every year, each lasting a month. The ladies have to attend four of these camps, not necessarily in the same year, to get their certificate. The teaching is done by both Bengalis and missionaries, not just BMS missionaries. They have classes on Bible teaching, Church history, witnessing and other Christian topics as well as leadership training and health care teaching. This time Christine Preston did the health care teaching and ante-natal care, delivery of a baby and care of the mother and baby. At the end of each series of classes they have a short examination.

Janette and I decided to go for the weekend to see the ladies and give a little help. Janette led two of the evening worship sessions. It gave me more experience of village life. Talking with the ladies in Bengali was also good practice for me, as David and I are spending till December 1984 learning the language.

At Santi Kutir there is a clinic run by two sisters of the Liebenzeller Mission who live there. Liebenzeller Mission is our sister organisation here in Bangladesh and also works with the Bangladesh Baptist Sangha. One of the ladies runs the clinic for a month while the other is out in the villages doing evangelistic outreach and medical work. Then they change over. The only way to reach Santi Kutir, particularly at this time of year, is by noaka (boat). They have two noakas. One is like a small house boat in which

they live while on their village trips. The other came to meet us at Gournadi, six hours away by river and canal.

Bus ride

Janette and I left Barisal on the seven a.m. bus. Just as we left, the monsoon skies opened and it poured with rain. Of course there were no windscreen wipers on the bus! Fortunately our seat was next to one of the windows that did not leak. The bus ride to Gournadi, only twenty miles away, took two hours as we had two ferry crossings, a regular feature of travel in this part of Bangladesh. Having found the boatman who had come to collect us, we climbed down a slippery muddy bank, not easy in our sari's, and got into the *noaka*. We settled down for our six hour journey with each sitting on

opposite sides to balance it. The boatman squatted on the end and rowed us along. The *noaka* had a wooden hutlike structure, so we did not get wet in the rain like our boatman. Most boats of this sort only have a plaited bamboo cover, which does not always keep the rain out and it blows in at the ends anyway.

We arrived at a place called Jobapar at 1.30 where we had lunch with the Swikas — an order of Bengali Sisters belonging to the Church of Bangladesh — a lovely rice meal, and enjoyed real Bengali hospitality. Jacqui joined us there as she had come to Jobapar the previous day to do some teaching with the novices, who live and work in the convent.

We were able to hear on the rest of the journey how well the camp had been going, so far, and the different things the ladies had been learning.

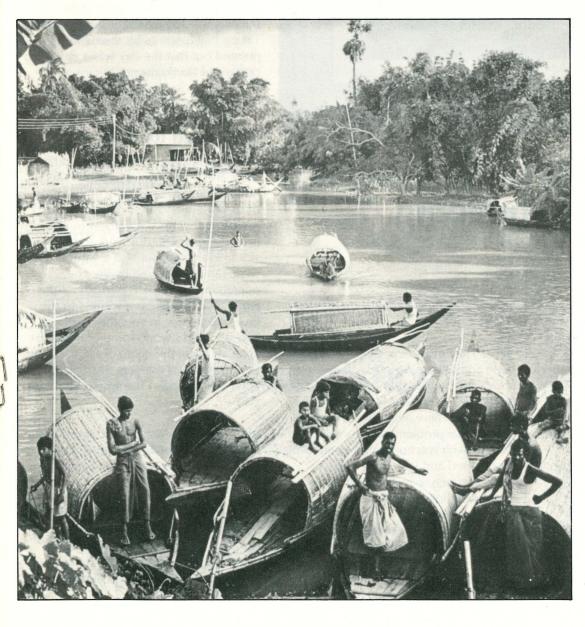
Arriving at Santi Kutir around six o'clock we were made to feel very welcome. After a shower and a change into clean dry clothes we had another lovely meal before meeting the ladies of the camp, who were busy revising for their 'History of Israel' examination the next morning.

On the Saturday morning, after a good night's sleep, Janette took me on a tour of the compound to see the clinic and other work that is going on there. In the afternoon the ladies were free from classes but were preparing for the concert to be held in the evening. The concert was very good. The ladies sang, danced and did sketches. We sang 'Old MacDonald had a farm'!

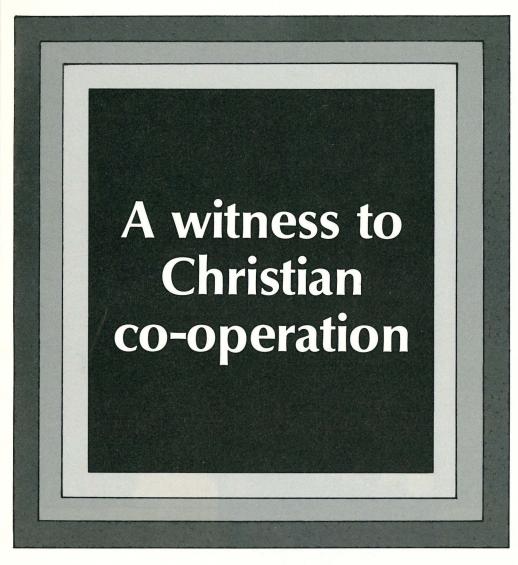
Sunday morning Jacqui took the service in the little church; some of the ladies took part praying, reading and singing. Jacqui spoke from Luke 13:10-17 on being healed from bondage and how Christ can set us free.

In the afternoon Janette, Jacqui, two others and I went for a ride in the *noaka*. We listened to the Sunday service broadcast by the BBC. Then had a picnic tea before returning to Santi Kutir. The worship time with the ladies, that evening, was held on the roof. It was lovely to watch the sunset behind the trees, giving the clouds a lovely pink hue as we read of God's 'good pleasing and perfect will' in Romans 12:2 and sang of His glory.

Monday morning, after breakfast and a time of worship led by one of the ladies of the camp, Janette and I prepared to leave for Barisal. It had been a lovely weekend with people whose experience of Christ as Saviour and Lord was so real, and for whom the name 'Christian' is not something inherited from earlier generations, rather a living testimony to their beliefs.



Type of boats and scene that Janet would have used and seen



The opening of Pimu's new leprosy building

CHANGES in the treatment of leprosy were highlighted when a new leprosy building was opened at Pimu in August. The construction workers, hospital personnel, patients and church members were all present for the opening ceremony on August 5.

BMS doctor, Adrian Hopkins traced the recent developments in leprosy treatment, which led to the closing down of the leprosarium at Nzingo seven kilometres from Pimu.

'Our understanding of leprosy has changed and patients on regular treatment, with regular surveillance, are not a danger to those around,' he said. 'So gradually since 1977 these patients

are being reintegrated into their own villages.'

'Since 1974 most new cases have never been admitted to hospital. All patients are visited by the Leprosy Nurse, Citizen Anjolo, who circulates in the area on his motorbike. There are, however, some with special problems, like foot ulcers, or patients with reactions, who need to be hospitalised and kept under closer medical supervision. Such patients are now being hospitalised in Pimu.'

'The first plans were made in 1977, and, after agreement from the Leprosy Mission, the building was commenced in 1979,' said Dr Hopkins. 'Although the building is not yet complete, the wards

for TB and leprosy patients are advanced enough to start using it. The office/laboratory/consulting room is almost completed. The rooms in the middle are for a foot bath facility and a shoe making workshop.'

Dr Hopkins concluded by thanking the Leprosy Mission for its financial and moral support throughout the long building process. He also thanked the various people in charge of the building programme, most of whom were no longer present.

The building was started by Luke Alexander and David Aubery. Luke had followed through most of the building before having to return to the UK. During the last year Paul Newns has been supervising the work. Finally thanks were expressed to the building team, most of whom had been with the project from the beginning.

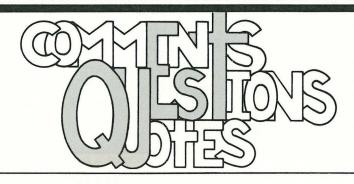
The opening and dedication of the building was led by Pastor Bombimbo. Taking Psalm 100 as his theme, he pointed out that the day was a day of praise and thanksgiving.

Dedicated to God

'This is a building dedicated to God's work and is an ongoing witness. The new building will probably outlast most of us present and as such it is a permanent witness. A witness to our faith in Christ Jesus and our work to help the sick in His name, but also a witness to what can be achieved by the cooperation of Christians throughout the world. The building is a witness to the love that people in countries overseas have for God's work, some of them not even knowing the name of Pimu, but because of their concern their gifts have been channelled to Pimu to help in our task.'

After a prayer, Mama Pastor Bombimbo opened the building by cutting the ribbon — actually, very appropriately, a bandage.

In his prayer, Pastor Bombimbo prayed that those who worked there would glorify God in their work and that the patients would use the building not only to find help for their physical needs, but also their spiritual ones.



By DEKA

ENCOURAGEMENT IS a word that has kept coming to hit me over the past few months. The need each of us has to be encouraged, and how we should be sensitive and aware of the need to seek to encourage others. Which of us has not known the impetus, and lift to our spirits, that we have experienced when an encouraging word or smile has just made all the difference to us in the task or situation we have been involved in at that time. Can we be the same for others — a real encourager?

A real life situation in Nepal, and this is what a missionary has written:

'Please think about the twenty boys who are asking for Bible Study, but who must be refused because of the law. What encouragement can be given them?

Wrestle with that one for a little while, and try to understand the dilemma of longing to be able to give encouragement, but how to do it constructively and help fully in that situation. It would seem so right and proper to accede to such a request for Bible Study, but the law says . . . so what do you do? How do you encourage?

QQQQQ

Let us consider this from another angle — again a quote:

'It seems that often when we move to encourage someone else we are ourselves encouraged with our spirits lifted and our perspective altered Godwards.'

One of the delightful, wonderful, surprising ways that God blesses us; I have felt so humbled by experiences like this, remembering my reluctance, slowness, and sometimes lack of desire to get up and go, and seek to help and encourage another. Our very tardiness can mean that we are not only depriving another, but ourselves also of the encouragement that God is ready, and wanting, to give.

Can we look upon Christmas as the time in a unique way reached out to encourage us by sending Jesus into the world, He came to us, a living demonstration of God's love, care, and compassion for us? But I think we have to go on from there — this Christmas, what are we going to do to encourage love and compassion?

This Christmas could be an extra special one for each of us.

REACH-OUT!

Young People's Project for 1984/85



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NEWS AND VIEWS FROM HOME AND ABROAD

New Members of the Baptist World Alliance

WASHINGTON, DC — UBSA should become a household word among Baptists concerned about their larger Baptist family throughout the world. UBSA stands for Union Bautista Sud-Americana, or the Baptist Union of South America. It is the newest of the six Regional Fellowships of the Baptist World Alliance, and was accepted into membership in the Alliance of July 1983.

Baptists from South America gathered in Asuncion, Paraguay September 26-30, 1984 for the 4th general assembly of UBSA. It was evident that they had discovered strength and encouragement in meeting together as more than 100 leaders participated in prayer, preaching, and deliberations concerning common programmes and goals.

Morning lectures were delivered by Dr Justin Anderson, professor of missions at Southwestern Baptist Theological Seminary (USA) and Rev Waldemiro Tymchak, director of the Brazilian Baptist Foreign Mission Board. Both speakers urged South Americans to take their missionary responsibility seriously. Evenings were dedicated to evangelistic rallies in the various churches.

After many hours of

discussion, a new constitution was adopted. There was a sense of optimism that not only is UBSA working, but it is absolutely necessary to keep South American Baptists united and working together.

The Rev José Missena, executive secretary for many years, resigned in order to dedicate himself to evangelistic work. The executive committee is searching for a new executive secretary. The Rev Guillermo Milovan, president of the Baptist Convention of Uruguay, was re-elected president of UBSA.

BWANS

Auxiliary founder's centenary

Mrs Elizabeth James of Llwydiarth, Maesteg, was 100 years old on October 6. Living with her daughter she is extremely lucid. She can recall clearly the early days of her education and her pupil teaching in the last century as well as vivid memories of the 1904/5 revival in South Wales.

Mrs. James was a founder of the Maesteg Auxiliary of the BMS and its Secretary for over 30 years. She and her late husband were also responsible for sponsoring a Sri Lankan student at Oxford for three years. He is now the Principal of the College at Kandy and is in regular contact with his Welsh 'mam'.

All of Mrs James' boys were able to return to celebrate the birthday. The church members at Bethania, Maesteg, are very proud of their ever faithful oldest member.

Prizegiving at Chandraghona

The Nurses' Prizegiving and Capping Ceremony was held at the Christian Hospital in August 1984. Prizes were presented by the Principal of the Nurses' Training School at the Chittagong Medical College.

Holding lighted candles they recited the Nightingale Pledge. They were also reminded that NURSE stands for the following.

- N = Natural in mind and manner.
- U = Understanding in pain and difficulty.
- R = Resolute in purpose and patience.
- S = Serene in crisis and criticism.
- E = Encouraging in words and action.



Shetland Deputation

DURING the month of September Rev Ron Armstrong, Scottish Representative, paid a second visit to Shetland Baptist Churches. A warm hospitality, combined with a keen local missionary interest in Shetland made this a memorable and rewarding deputation. This is perhaps the only deputation in the UK that requires air trans-

port, as Lerwick is closer to Norway than to Aberdeen.

Mr Armstrong visited all six of the Shetland Churches, and spoke to youth meetings as well as adult groups, including the most northerly Baptist groups in Britain, the Brae Fellowship at the oil town of Sullan Voe.

RA



Three boys and three girls having passed their preliminary exams after six months' training were awarded their caps and belts.



Prizewinners.

Magazine Experiment — Increased Churches Order

AT THE end of 1982 there were 13 members of the church taking *Missionary Herald*.

The Council for Mission made the decision to spend some of the money in the Mission Fund to finance the order of an extra 30 copies of the *Missionary Herald* each month of the year 1983.

It was decided to give these *Missionary Heralds* to a selected group for three consecutive months and then give them the option of continuing to receive the *Missionary Herald* for the remaining months; then they would pay for them. Ten or so people took up this option.

Deacons and leaders of organisations were given the *Heralds* first and then the church's membership and congregation list was systematically covered.

At the end of 1983 I made an order for 35 copies of

Missionary Heralds, for the year 1984.

Some Reactions:

Older members would not accept the free issues and insisted on paying for each one.

Others took it as a joke, 'Here comes Jacq and her mags!'

Some asked why read it? When I told them that we ought to know what's going on in God's world they replied but I watch the TV and read the papers!

Some copies were left unopened at the back of the church.

Others were pleasantly surprised at the content and format of the magazine and enjoyed the *Missionary Herald*.

The experiment to educate the members had been worthwhile!

I await the order requests for 1985!



Miss Katherine received a Medical dictionary as her prize. She came 1st in Bangladesh in the Diploma of Midwifery exam of the Government of Bangladesh.

A Journey to India

With the dramatisation of Far Pavilions, and the novels of Paul Scott and John Masters on radio and television, enormous interest has been aroused in India. No one should imagine, however, that if they visit the sub-continent life will be lived at such a pace and so glamourously as depicted on the television.

Nevertheless, India is a fascinating country, and well worth visiting. With a population nearing 800 million, and increasing at the rate of more than one million a month, it is bound to be one of the leading nations of the world in the future. Already it is among the first ten of the industrialised nations of the world.

The Christian Church, 16 million strong, is possible larger than that in Britain, and yet we know so little about it.

There will be an opportunity to rectify this when the Baptist Missionary Society in partnership with Eltham College, the school for the sons of missionaries, sends a party to India in December 1985. The visit will be of three weeks duration, and in addition to visiting the historic

Muslim and Hindu sites in Delhi, Agra, Fatehpur Sikri, Benares (modern Varanasi) Calcutta, Berhampur and Madras; special attention will be paid to 'experiencing' the church in India. Visits will be made to places significant in the history of the Christian church in India, such as Serampore College, Carey Baptist Church, and the Old Mission Church in Calcutta. It is hoped that we shall be able to share worship in indigenous Baptist Churches, as well as those which have joined the Church of North India. We shall try to see something of the Church of North India's mission stations in the Kond Hills, and Berhampur.

It must be stressed that this is not a luxury package tour. We shall be travelling mostly by train (2nd class sleeper) and aim to be in touch with the people, rather than flying over them in our journeys. Our accommodation will be in YMCA hostels, or Mission Guest houses where possible.

Interested? Then it is not too soon to contact the Rev David Martin, Young People's Secretary, Baptist Missionary Society, 93-97 Gloucester Place, London W1H 4AA.

Making 'hulla'

The noise? Children enjoying themselves. It was the Second Kids' Missionary Tamasha run by Whitton and East Sheen Baptist Churches. There were about 60 of them making 'hulla' as they say in Orissa, with games and a quiz and competitions, all with a missionary basis. There were local beauties in saris. There was an exhibition of Zairean relics from the cellars of Mission House. There were kids everywhere finding church halls more highly polished than school

playgrounds and making good use of the fact. There were voracious appetites for the barbecue laid on for them. There were earnest teachers engaged in counting the collections of stamps for the BMS (East Sheen won by 6,000 to 3,000), amidst all this noise and at the end everyone sitting, watching a BMS film 'The city that cannot stop' and an epilogue to remind them that the Lord can make use of all their talents, however small.

TB

TALKBACK

From Gladys A Mayoss

I HAVE just completed reading the Missionary Herald for September. As long as I can remember the Missionary Herald has always been in my home (and I am now 88 years old). I feel I must write and tell you what an interest and joy it is to read it every month but I must congratulate you on the present 'lay-out' and type of article which makes every issue absolutely alive and interesting. I look forward to every new issue which is always handed to me regularly (1st or 2nd Sunday morning) with a smile.

I understand a lot more now about what is happening in Nepal. The article in the August magazine has made it come alive.

It makes me proud of the BMS, and although through age and deafness I can no longer serve it as I did for many years (Medical Missionary Birthday Scheme) I delight to have my envelope handed to me monthly by one of our young people who is an enthusiastic collector.

Miss Gladys A Mayoss Shirley, Southampton

Essential

From Miss D L Bell

The Herald is a must for all BMS supporters and is full of interest with so much information for prayer partners. (I was brought up on it, as my Uncle, the Rev John Bell served in Africa and China, and my cousins William Cranston and Jean Ives Bell have been in various countries when they had to leave China.)

Now I am concerned about the faintness of the type, and wonder why it cannot be black instead of grey.

The article in the October issue on 'Missionary Training' by the Rev J Grenfell is almost unreadable by elderly people because of the dark building behind it, which also applies to 'Call to Prayer' with faint type over dark imprints of countries.

LACK OF WORLD-

From John C Radley

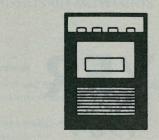
AT LAST! something about what actually happens at BMS Summer Holidays in the Herald. And what a typically parochial bunch of Baptists the people questioned were. Reflecting, no-doubt the inwardness and lack of world vision of most of our churches.

If there are any ready-mix solutions to the young

people's ignorance and requests they are both long and short term. Here are some suggestions.

1) Let Sunday School teachers examine the contents of their material; does it provide a place for examining the worldwide nature of mission or is it always about 'me and Jesus'?

2) Let the BMS state clearly where we differ from the aims and approach of such bodies



WHAT OUR READERS ARE THINKING

Reading

Why cannot the ordinary type, which is convenient size, be blacker, as is that of the names of missionaries on the back inside cover?

By the way, if the former Carey Hall building is the one in the relief on pages 192/3 of October's edition and is now St Andrew's why was the name changed?

MISS D L BELL

Bexhill-on-Sea

We are sorry that the type appears grey. It is in fact black, but we are changing the typeface from January onwards and believe that this will be more readable. We also apologise that the photograph of St Andrew's and the Prayer Call maps were darker than we intended.

From Mrs Margaret Adams

I have recently taken on the job of Missionary Secretary at Carters Lane Baptist Church Halesowen and have consequently had my interest in the work of the BMS revitalised

This month's edition of the Missionary Herald (October) has given more stimulation. It has several articles, perhaps in particular Janet Wilson's diary and 'Living in a Goldfish bowl' by Vivian Lewis, which give a real insight and 'feel' to what it is like to work as a missionary overseas.

I also found Jim Grenfell's article an excellent account of the training given at St Andrew's. I have been able to visit St Andrew's on several occasions and have been very impressed by the spirit of the College. It was especially interesting to read this article as Mr Grenfell has recently led our worship!

Thank you for this particular edition of *The Missionary* Herald.

Margaret Adams

Halesowen

Solongo — Grass cutting

From a Zairian Missionary

MANY thanks for the evocative article by Joyce Ridgen Green on 'Grass cutting in Zaire' in the October issue of the Herald. She describes an aspect of life there which is not often commented on in Britain but which has been commonplace for the past fourteen years.

Could I enlarge a bit on the title of the activity?

The name solongo which she heard at Bolobo and Upoto becomes salongo elsewhere. It is a quick way of saying a whole phrase: ise alonga-o, which means: Father always succeeds! His is the solo part of a little song heard when any group of people are working together on a heavy job. After one of them has sung it, the whole group shout in chorus: alinga mosala: he likes work! In tonic sol-fa the music is:

ise alonga-o / m :m.r / m.r:r alinga mosala d / ddd:rr /

It was featured in a recent TV film about the Zaire River when some workmen on the Lualaba were off-loading oildrums and was the only piece of traditional African music in the whole performance. Such communal singing helps to bring enjoyment and take away fatigue when people work together in Zaire.

Missionaries who come to Britain and see the litter in our cities and even in the countryside can't help wondering whether it might be a good thing to have salongo every Saturday morning here too!

A ZAIRE MISSIONARY WITH BMS

Zaire

VISION

as Tear Fund and Christian Aid and where we co-operate with them.

3) Let baptism and church membership preparation always include a visit to another church; a mosque or synagogue and a 'pen-pal' relationship with a Christian from abroad.

4) Let BU Mission Department and the BMS pool their resources and, if necessary in an ecumenical context, produce a series of visual aids to promote a world-wide vision of mission.

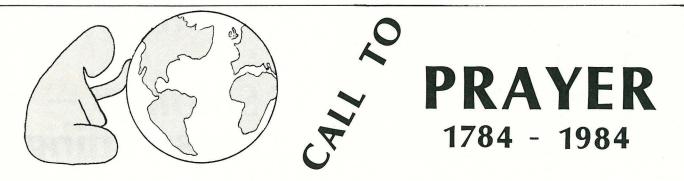
5) Let no church plan a Deputation unless it be first scrutinised by its Young People.

JOHN C RADLEY

Great Missenden



Solongo: women clearing a path
Taken from October's issue of 'Missionary Herald'



Zaire - Pimu, Bosondjo 2 - 8 December

Pimu and Bosondjo are two district centres in the North Equator Region of the CBFZ. Pimu is fairly big, mainly because the church, the schools and the hospital are situated there. Bosondjo is a large palm-oil plantation providing work for almost all who live on it.

During 1984 there have been many staff changes. Luke and Katie Alexander returned to the UK because of the illness of their baby and are on leave of absence. Olive Satterley, a nurse is also on leave of absence, and Dr Digby Withers is at present in a GP training practice in England. However Yvonne Errington has joined Cheryl Trundle and Brenda Earl in their nursing work and in the Nurses' Training School. Dr Njongo's continued work has been supplemented by two Peace Corps workers. Dr Adrian Hopins is Medical Director, and Paul Newns works in building and maintenance.

India - Phulbani District Orissa (The Kond Hills) 16-22 December

The churches in this area, which is about the size of Wales are part of the Diocese of Cuttack, Church of North India. In spite of problems of illiteracy, shortage of trained leaders and financial cut-backs, the churches of this area continue to multiply and grow.

There is a boarding hostel in Balliguda and another in Udayagiri giving a Christian home background for children who attend local schools.

Joan Sargeant is the Girls' Hostel Superintendent and is involved in women's work.

Joan Smith is Nursing Superintendent at the Moorshead Memorial Christian Hospital, where there is a shortage of Indian medical staff. Dr Harashita Nayak is the Medical Superintendent, but he is likely to be moving on to gain further experience in the near future.

Probationer Missionaries/Operation Agri 23-29 December

Missionaries, newly arrived overseas, remain probationers until they have successfully completed their language study. So we pray for those who at the moment are studying Brazilian Portuguese at Campinas, near Curitiba, Parana, those studying Bengali in Barisal, Bangladesh, those studying Lingala and Kikongo in Zaire, and in Nepal, those grappling with the complexities of the Nepali language. We remember too the current BMS Women's project, Making it Plain, which is supporting this training.

We remember too the invaluable work of Operation Agri and its Committee, supporting as they do the work of agriculture and rural development, and supplying livestock, seed, equipment and technical advice for a variety of situations.

It would be very nice you know to have a Christmas like we used to have, with carols soundly sung in church and street; a Christmas full of joy and noise, of beaming face and laughing voice, and choirs hitting hard the angels' chord.

It would be very nice you know to have a Christmas like we used to have, without the stress on needy, poor and lost, when I could eat my turkey, pud and chocs and have no picture of a refugee to conjour up an indigestive thought.

It would be very nice you know to have a Christmas without guilt, no nagging doubt or hurtful conscience prick, but just in joy to worship Him who came from God to live in love with men.

But don't you see that Christmas must be both? Those cards from Shelter, Oxfam, Save the Children say the world is full of sorrow, even now, and Christ was born to tell us that God cares about the fate of human life — His stable is the home of all earth's poor.

So Hallelujah, Praise the Lord. God send us forth in joy this Christmastime to tell the world in carol and in deed the love of Bethlehem stable long ago, the love which reaches through all time — till now.

Home 9-15 December

BMS is a family of different people. Some are employed directly, whilst others work in voluntary capacities, using their time, talents and energies in the service of Christ. Supervising the health of missionaries in the Medical Department at Gloucester Place is Dr Richard Rathbone. He attends Mission House each Tuesday and meets missionaries newly arrived home and those about to leave for work overseas. He is assisted by former missionary Ruth Murley. The Society has appointed Area Representatives to act as a closer link with the local churches in Scotland, Wales and parts of England. The Society too is grateful to those who run the Stamp Bureau and the Missionary Literature scheme.

MISSIONARY MOVEMENTS

Arrivals

Rev A and Mrs Goodman and family on 4 September from Binga, Zaire.

Miss J Wells on 15 September from Dinajpur, Bangladesh.

Departures

Mr R Smith (volunteer) on 18 September to Kinshasa, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (6 September-27 September).

Legacies

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Miss D D Barnard	100.00
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